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ABSTRACT

This paper presents a case study of a Christian retreat held by the Federation of Greek Orthodox Choirs of the Western States of the Diocese of San Francisco (California), March 14-06, 1986 at St. Nicholas Ranch and Retreat Center, Squaw Valley, California. The religious retreat is defined as a short-term, intensive educational program designed to be religiously informative and spiritually rewarding, and the study involved seven retreat program segments that included evaluations of: (1) the retreat's effectiveness; (2) a liturgy rehearsal; (3) a retreat theme, "Music and Spiritual Experience"; (4) a second retreat theme, "Sacred Time for Adam, Eve, and Me"; (5) a discussion of the relationship between liturgical music and computers; (6) the use of quiet time periods and meditation; and (7) religious services. Other topics included a statistical comparison of religious information and spiritual rewards across retreat events and general principles for designing religious retreats. Appendices include: (1) a list of church leaders; (2) suggested guidelines for choir retreats; (3) the retreat schedule; (4) the retreat discussion guide; (5) references; (6) the retreat's program evaluation form; (7) the facilities' and services' evaluation form; (8) a report of statistical coefficients; (9) selected lecture notes; and (10) written evaluation comments. Nine tables and three charts are included. (JHP)

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THE UNIVERSITY OF SAN FRANCISCO

School of Education

THE ADULT RELIGIOUS RETREAT AND THE HIGHER LEARNING: THEORY, DESIGN AND EVALUATION

by

James Steve Counelis

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September 14, 1986

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PREFACE

As is always the case, becoming involved in a new activity is an adventure. So it was with my involvement in retreat design. The opportunity presented itself and an adventure unfolded. Though this scientific case study was not within my mind at the time when I first became involved, it became the natural result which unfolded through the experience of the last ten months.

The religious retreat had not been scientifically charted, though there has always been an abundance of practitioners. Each religious tradition brought forth its own insights to the retreat. And though the Orthodox Church has a rich literature and practice in monastic asceticism, the monastic ideal has rarely been perceived as practicable for the lay person in post-industrial America, to say nothing of other parts of the western world. For a convincing contemporary argument to the contrary, one should read Bishop Chrysostomos' 1986 booklet, titled, Repentence which is excellent, especially, p. 45 on the layman. The retreat (which is the object of this scientific case study) represents a deliberate curricular design that is Orthodox Christian in ethos and content but culturally American in format. Indeed, it is Pentecost writ large and made manifest in twentieth century America. It is an attempt to return our lives of Christ. It is part of a life-long attempt to develop toward St. Anthony's "intelligent soul."

As with all human inventions, the retreat in design and practice can always be improved. The hope is that some clergy and lay people take it to be their special ministry and do it well for us all. My hope is that this scientific case study has some contribution in making Orthodox Christian retreats more spiritually effective for the benefit of all.

For the Choir Federation's future retreats, I see the need to improve them by providing more quiet and meditational time, by increasing liturgical participation through the use of English, by integrating the younger choir members especially the junior choir children, and by encouraging retreat masters to enliven creatively our prayer life and common worship. It is certainly important that the quality of future retreats be monitored through specially designed questionnaires, freeform commentary [See Appendix J], and perhaps a brief open session for retreatants to present orally their views.

I treasure the privilege to have been a part of the 1986 retreat. I hope my gift of this scientific study has meaning and effect in designing future retreats. And for its wider dissemina-

tion to those professionals who have interest in the secular use of the retreat, I will have it included and listed in the document collection of the appropriate federal ERIC Clearinghouse. My thanks goes to all.

JSC

San Francisco, California,
The University of San Francisco,
School of Education,
September 14, 1986.

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INTRODUCTION

The term "religious education" does not conjure up in the minds of most persons, clergy and lay, the short-term educational institution called "the retreat." Rather, the term "religious education" most often seems to mean Sunday schools, Bible classes in and about a parish church, or a church's community lecture series on topics relating the world to the church. But rarely is the notion of "religious formation," outside of seminary circles, associated with the term "religious education," especially for adults. In the context of this scientific case study of a Greek Orthodox retreat for adults, the two purposes for the retreatant were: (a) to become informed religiously; (b) to derive a sense of spiritual reward. Both of these purposes are truly "religious formation."

In a quite informative paper, titled, "Three Traditions of Religious Education," Scott outlined his typology of three traditions in religious education as the Christian Church's experience had evolved them. [1, 2] The first he titled "the ecclesial enculturation tradition" (or the "inner border model") wherein catechesis and socialization characterized this tradition. The second religious education tradition he denoted by the term "the revisionist tradition" (or the "dialectical border model") which was the general Christian religion course with a denominational

ethos and content. The third tradition in religious education was his "reconceptualist tradition" (or the "border crossing model"). Here the attempt was to retrieve and reconstruct the root meaning of "religious education." Were this writer to characterize the religious education tradition within which this case study's Greek Orthodox retreat was conceived, it would be closest to the "revisionist tradition" wherein Orthodox Christian religious education of adults was not catechetical in the indoctrinative sense of the word; but rather, the retreat was educational in the Greek sense of morphé or "character formation."

Being in the image and likeness of God, each person uses his or her intellect, body and will as a unity to fashion what St. Anthony called "the intelligent soul." The retreat is a short-term educational institution---the Church writ small---wherein and through which the opportunity for the retreatant to continue growing religiously (cognitively) and spiritually (affectively) is obtained.

The conscious experience of a person seems to be of two types: (a) those experiences which are interpersonally observable; (b) those experiences which by nature are limited to the person's own consciousness. [3] Through the study of self-reports in sets, a generalized insight into the educational effect of the religious retreat is possible. Hopefully, morphé has taken place with long lasting import to the religious person. Indeed, Slusser

wrote: "Faith that is not supported by personal inner religious experience has little staying power against the secular idolatries of sex, success, nationalism, fame, fortune, or power which so well serve the self-aggrandizing ego." [4]

The adult religious retreat represents the finest example of the higher learning when done well. The adult religious retreat presents the opportunity to plait the strands of personal motive, religious and secular knowledge, and the affective areas of life that include the aesthetic, the axiological and life's ultimate questions. This is accomplished through reading, discussions, meditation, personal prayer, common worship, and the sacraments of the Church, primarily, Penance, Holy Unction and Holy Eucharist. The purpose for this scientific case study of a Greek Orthodox retreat is to learn how better to weave into whole cloth the human strands of learning, sensing, feeling and knowing through all appropriate means. Each person would thus know when he or she is "religiously informed" and when he or she is "spiritually rewarded" through a personal interior change of psyche and will, this achievement occurring through the workings of the Holy Spirit.

The Orthodox Christian thinks of himself or herself holistically, <u>not</u> as body <u>or</u> mind, <u>not</u> as praxis <u>or</u> theory, <u>nor</u> as saint <u>or</u> sinner. Body <u>and</u> mind are a whole; theory <u>and</u> praxis are a whole; and the saint <u>and</u> the sinner are a whole, hopefully more of

the former than the latter. [5] The adult religious retreat, therefore, is to be planned in holistic and communal terms within the Orthodox Christian tradition. Thus character formation as a process requires the unified use of mind, body and soul. Character formation requires the community of like-believers---the Church---with the retreat becoming a community of God's people. Character formation requires rational and affective knowledges utilized within the ecclesial tradition---the ethos, worship, mentality, symbolism, values---or, collectively, Weltanschauung. [6] Hence the adult retreat attempts to reproduce in microcosm the whole Church as teacher. [7]

This case study of an Orthodox Christian retreat for adults will, hopefully, produce some scientific knowledge that can help retreat masters and others who plan retreats---those who create the whole Church, writ small within the retreat, as teacher.

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[1] K. Scott, "Three Traditions of Religious Education," Religious Education, Vol. LXXIX, No. 3 (Summer 1984), pp. 323-339.

[2] For brief historical perspective on the retreat, see: (1) T. Dubay, "Retreats," The New Catholic Encyclopedia (1967), Vol. XII, pp. 428-429; (2) D. Stone, "Retreats," Encyclopaedia of Religion and Ethics (1919), Vol. X, pp. 743-744.

[3] G. Slusser, "Inner Experience and Christian Education," Religious Education, Vol. LXXIX, No. 3 (Summer 1984), pp. 376-391.

[4] Ibid., p. 385. For an Orthodox Christian commentary and description of the same notion as Slusser, see: Bishop Chrysosto-

mos, Repentence (Etna, CA: The Center for Traditionalist Orthodox Studies/St. Gregory Palamas Monastery, 1986), Chs. 1-2.

[5] J. S. Counelis, "Patristic Man, Science's Man and Education," The Greek Orthodox Theological Review, Vol. XII, No. 1 (Summer 1966), pp. 84-91; and J. S. Counelis, "Orthodox Christian Higher Education," The Christian Scholar, Vol. XLVI, No. 2 (Summer 1963), pp. 145-154. In the grand patristic tradition of the Orthodox Church, the unities described are exemplified in the following: E. Kadloubovsky and G. E. H. Palmer (eds. & trans.), Early Fathers from the Philokalia (London: Faber & Faber, Ltd., 1954), passim.

[6] J. S. Counelis, "Relevance and the Orthodox Christian Theological Enterprise: A Symbolic Paradigm on Weltanschauung," The Greek Orthodox Theological Review, Vol. XVIII, Nos. 1-2 (Spring/Fall 1973), pp. 35-46. Cf. L. Richard, "Theology and Belonging: Christian Identity and the Doing of Theology," Religious Education, Vol. LXXIX, No. 3 (Summer 1984), pp. 392-413. See also: Alexander Schmemann, Church, World, Mission: Reflections on Orthodoxy in the West (Crestwood, NY: St. Vladimir's Seminary Press, 1979), Ch. 1 ("The Underlying Question") and Ch. 2 ("The Task of Orthodox Theology Today").

[7] A scientific basis for understanding the retreat as an holistic educational process, see: (1) E. T. Gendlin, Experiencing and the Creation of Meaning: A Philosophical and Psychological Approach to the Subjective (Glencoe, IL: The Free Press of Glencoe, 1962); (2) H. A. Murray, Explorations in Personality (New York, NY: Oxford University Press, 1938); (3) N. W. Steinaker and M. R. Bell, The Experiential Taxonomy: A New Approach to Teaching and Learning (New York, NY: Academic Press, 1979); (4) G. G. Stern, et al., Methods in Personality Assessment (Glencoe, IL: The Free Press, 1956), Ch. 2; (5) G. G. Stern, "The Intellectual Climate of College Environments," in K. Yamamoto (ed.), The College Student and His Culture: An Analysis (Boston, MA: Houghton Mifflin Company, 1968), Ch. 14.

Every soul, by the grace of the Holy Spirit and by its own work and diligence, can conjoin and combine in itself the following qualities: word with mind, action with contemplation, virtue with science, faith with knowledge free of all forgetfulness, in such a way, moreover, that none of these qualities would be greater or less than another. For then it will be united with God, Who is good and true, and with Him alone.

---Abba Evagrius the Monk,
(d. 399 A.D.).

THE ADULT RELIGIOUS RETREAT AND THE HIGHER LEARNING: THEORY, DESIGN AND EVALUATION

by

James Steve Counelis[+]

Prolegomena:

> Just as an artist shows his art by giving beautiful form to the material he uses---one wood, another brass, another gold and silver---so too must we show that we are men not by the way our bodies are fashioned but by being truly intelligent in our souls---by the fact that we obey the law of good life, that is a life that is virtuous and acceptable to God. A truly intelligent and God-loving soul knows how all things should be in life, lovingly inclines God to mercy, gives sincere thanks to Him and strives towards Him with all its desire and all its thought.
>
> ---St. Anthony the Great,
> 170 Texts on Saintly Life,
> ca., 250-350 A.D.

St. Anthony expresses quite well the goal of the religious retreat, that is, the cultivation of the intelligent soul. And though the religious retreat is an opportunity to remove one's person from the everyday contents of living for the purposes of reflective meditation and prayer, the cultivation of the intelligent soul is a lifelong educational process. Reflective meditation and prayer requires the use of the whole mind and the whole body. And they require the whole truth of the Resurrected Christ. The religious retreat must, therefore, be religiously in-

---

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formative and spiritually rewarding, these short term goals being achieved through individual effort within a community of right-believers---the Church writ small. Through this case study of one religious retreat, it is the hope that some scientific knowledge will be gained so as to make the opportunity of the religious retreat for Orthodox Christians and other people, both religious and secular, a viable educational process---one which helps people fashion their intelligent souls. [1]

The Experience in Developing a Retreat:

This is a case study in designing a religious retreat with its evaluation for the purpose of improving future religious retreats. For three previous years, the Federation of Greek Orthodox Choirs of the Western States of the Diocese of San Francisco had held religious retreats for its Federation membership. There was an accumulated experience within the leadership of the Choir Federation in doing this task, a cooperative one among the leadership of the Choir Federation, the Right Reverend Bishop Anthony of San Francisco and the several clergy who had been assigned this responsibility for past retreats.

A belief had developed within the Choir Federation that there was a need to improve the quality of the Choir Federation members' religious retreat experiences. For the Winter 1986 Federation meeting, a suggested set of guidelines was designed and presented at this meeting. This document was titled, Choir Retreats: Suggested Guidelines. [See Appendix B.] The Choir Federa-

tion's Winter meeting approved these Guidelines; and Bishop Anthony of San Francisco saw the more general utility of these Guidelines for all religious retreat planning. A Federation committee was formed to plan a retreat for the Choir Federation through implementing the Guidelines. The retreat date was set for the weekend of March 14-16, 1986 at the St. Nicholas Ranch and Retreat Center, Squaw Valley, California---a diocesan facility.

The approved Guidelines defined a choir retreat in the following terms: "A choir retreat is a period of religious withdrawal from secular activities for the purpose[s] of meditation, the examination of one's conscience, and the reaffirmation of one's faith through study and church music." Additionally, the Guidelines stated the religious retreat purposes as providing "the opportunity for solitude, tranquility, and introspection about one's personal life within his/her family and community. Through worship and prayer, reflection upon the religious and ethical principles of Orthodox Christianity, the study of Bible and liturgy, the music of the Church, a person returns refreshed and rededicated to a genuine Christian life style." [2]

In February 1986, the Choir Federation Retreat Committee (Mrs. Anna M. Counelis & Mrs. Tina Manus) met with Bishop Anthony, the diocesan chancellor (The Very Reverend James Adams), the appointed retreat master (The Reverend Tom Avramis, The Greek Orthodox Church of the Resurrection, Castro Valley, CA.), and the director of the St. Nicholas Ranch and Retreat Center (Mr. George

Stratigos). This writer, having been invited to be one of the two theme specialists for this retreat, was also present.

The group reviewed the newly adopted Choir Retreat Guidelines and determined their implications for designing this retreat. The overall allocation of time across several program areas was broadly determined into a schedule. [See, Appendix C.] The need for a thematic element involving the church's music prompted Fr. Avramis to suggest the name of the Reverend Constantine Mendrinos (St. Demetrius Greek Orthodox Church, Weston, Ma.). Immediately, Bishop Anthony engaged him by telephone for the retreat at diocesan expense. His theme became "Music and Spiritual Experience." Additionally, Fr. Mendrinos later scheduled a lecture-demonstration for late Saturday evening, titled, "Liturgical Music in the Computer Age." Within the framework of the choir retreat guidelines, subsequent telephone conversations and correspondence with this writer, Fr. Mendrinos planned his Theme I program.

The second theme was developed by this writer for the given weekend---Cheesefare Sunday or "The Sunday of Forgiveness." This was the Sunday before the beginning of Great Lent. Yearly on this Sunday, the Orthodox Church commemorates a significant religious event, viz., the expulsion of Adam and Eve from Paradise [Genesis 3]. This writer had prepared Sacred Time for Adam, Eve, and Me: A Retreat Text and Discussion Guide. [See Appendix D.] The texts for this Retreat Discussion Guide were four hymns (stichera) from

the Vespers for that weekend. [3] This thematic session was approved by the bishop and the Choir Federation Retreat Committee.

In concluding the planning process, Fr. Avramis had the responsibility for setting the tone of the retreat, arranging for the common liturgical life, and being available for the Sacrament of Confession. Additionally, Mr. Neal Desby was named retreat musical director and Miss Maria Brogolias was named retreat organist. Further, Mr. Stratigos aided the Federation Retreat Committee by explaining the costs and arrangements for the housing, food, retreat and conference spaces and types of equipment available at the St. Nicholas Ranch and Retreat Center. The Federation Retreat Committee suggested to Mr. Stratigos that a full bookstore with a wide variety of Orthodox Christian religious materials be made available for the retreat participants to browse and selectively purchase. Likewise, Fr. Avramis was encouraged to have retreat and meditational pamphlets available for distribution.

For some time, the Choir Federation had been concerned with the cultivation of young people to sing in the parish church choirs. Mrs. Tina Manus and Ms. Kathy Trapp made plans for junior choir members to participate in a collateral program within the Choir Federation retreat. Their program was enhanced with the services of the Reverend Constantine C. Pappademos (The Greek Orthodox Church of the Holy Cross, Belmont, Ca.) who cooperated in planning and making the junior choir program a constructive reli-

gious experience at the Ranch. These junior choir arrangements were approved by Bishop Anthony and the Choir Federation Retreat Committee.

The Choir Federation had long encouraged their members to come to the Retreat as families, knowing that the Orthodox Christian family was the core. This approach to the Choir Federation's religious retreat proved to be quite successful over time. Therefore, this family orientation to the Choir Federation's retreat was continued and re-enforced.

Retreat Evaluation:

Religiosity is an ancient theme. But its systematic study in empirical terms is rather new. Anthropologists, historians, philosophers, psychologists and sociologists, along with prophets and mystics have contributed to this study. What this confirms is that religiosity is a multidimensional and complex phenomenon deeply rooted in the epistemic needs of men, women and children across all human cultures. [4] In an extensive review of the scientific literature on retreats, religious or otherwise, this writer did not find many empirical and statistical studies on retreats, their characteristics and their effects upon adults. In fact. the first empirical study of the retreat was done in 1962. [See Appendix E for the scientific literature report on the adult retreat.]

The religious retreat is a short-term educational structure

with the advantage that it capitalizes on the apparent religiosity of people. Short-term intensive educational experiences can be powerful in the cognitive and affective development of a person. [5] However, Havighurst's "teachable moment" seems to be the psychological catalyst that makes short-term educational experiences what they become. [6] Cognitive and affective elements are continually being interlaced during a religious retreat.

From evaluation research, it appeared reasonable and empirically possible for the primary program segments' effectiveness to be judged in terms of their religious informativeness and spiritual reward. In the Retreat Evaluation Form when the terms "religiously informative" and "spiritually rewarding" were used, these terms were left undefined, believing that every human being can introspectively discern the difference between the cognitive and the affective within his or her experience. [See Appendix F.] All other items on the evaluation form required the retreat participant to recall his or her perceptions about such observables as "interest," "time," "format," "group participation," "accessibility," and "instruction." These are standard evaluational categories in education. Additionally, there was a set of nine items on the Ranch's facilities and services through which items some feedback to the Ranch Administration and Board of Trustees became possible. [See Appendix G for a brief report on the Ranch facilities and services.] Genderal and other demographic data were not collected from the retreat participants on the assumption that religiosity was blind to age, gender, and most other social facts

about the retreat participants. The scoring was done on a five-point Likert scale, with "5" being the highest ranking score on some given value continuum and "1" being the lowest score.

With reference to the effective quality of the Retreat Evaluation Form, its reliability was established by a Cronbach Alpha coefficient which was calculated to be a .94---indicating a highly reliable instrument. [7] The face validity of this instrument was determined through a linguistic scrutiny of the instrument's text by this writer and two colleagues. [See Appendix H for the technical data on the Retreat Evaluation Form.]

Program Segment No. 1: The Retreat as a Whole

The participants' "interest" in the whole retreat had a mean score of 4.53 (n = 32; s.d. = .57), ranging from a high score of "5" for "high interest" to a low score of "1" for "low interest." This 4.53 mean score meant the retreatants had relatively "high interest" in the retreat as a whole. Collectively, the retreat participants' observations on the "effectiveness" of the retreat as a whole was also relatively high with a mean score of 4.28 (n = 32; s.d. = .81), on a continuum ranging from a high of "5" for "very effective" to a low score of "1" for "not very effective." Further, the participants' observations on the religious "informativeness" of the whole retreat were registered by the mean score of 4.31 (n = 32; s.d. = .86) where the scores ranged from "5" for "religiously very informative" to "1" for "religiously not very informative." Here again, the whole retreat was perceived quite

positively. Additionally, the participants' observations on the "spiritual reward" derived through the whole retreat was positive---a mean score of 4.21 (n = 32; s.d. = .87), having scores ranging from "5" for "spiritually very rewarding to "1" for "spiritually not very rewarding." From these retreat participants' perceptions taken collectively, the retreat as a whole appears to have been successful.

For purposes of improving religious retreat design, the inter-correlations among these four variables---interest (Var 1); effectiveness (Var 2); religiously informative (Var 3); spiritually rewarding (Var 4)---were important. All of the following correlation coefficients were statistically significant at the .01 level (r = .45; df = 30; two-tailed test) and marked by an asterisk (*) in Table No. 1.

Table No. 1: Retreat as a Whole---Correlation Coefficients

Variables	1	2	3	4
1	1.00	.72*	.51*	.48*
2		1.00	.52*	.73*
3			1.00	.55*
4				1.00

Recognizing that a 1.00 correlation coefficient was perfect, the correlation coefficient between the goals of the retreat (Var 3 x Var 4) was calculated to be .55, a mid-level value. Further,

for this group of retreat participants, the correlation coefficient between "interest" in the retreat as a whole (Var 1) and "effectiveness" of the retreat as a whole (Var 2) was moderatley high at .72; and the correlation coefficient between "effectiveness" of the retreat as a whole (Var 2) and the retreat as a whole being "spiritually rewarding" (Var 4) was of a similar magnitude at .73. Thus, these two moderately high correlation coefficients seemed to imply that retreatant "interest" in the whole retreat was directly related to its "effectiveness"; and that for a retreat to be "spiritually rewarding," its effectiveness needed to be insured. Thus a commonsense understanding about the success of a religious retreat---St. Anthony's pursuit of an intelligent soul---was defined partially and validated empirically.

Additionally, the other four intercorrelations were at a moderate level (r = .50), viz., (a) Var 1 x Var 3: r = .51; (b) Var 1 x Var 4: r = .48; (c) Var 2 x Var 3: r = .52. Being statistically significant, these similar correlation coefficients suggest the multidimensional character of the religious retreat as a short-term educational process. Empirically, they were important. Thus in designing the religious retreat, all of these elements---interest (Var 1), effectiveness (Var 2), religiously informative (Var 3), spiritually rewarding (Var 4)---must be designed into the religious retreat.

Program Segment No. 2: Liturgy Rehearsal

Though this was a religious retreat for members of the

diocesan Choir Federation, it had been the practice to have a liturgy rehearsal. The choir members and their directors had always been concerned with the effectiveness of the rehearsal time (Var 5), the amount and constructive use of rehearsal time by the director (Var 6 & Var 8), and the quality of the learning experience (Var 7). Hence the inclusion of these variables in the evaluation of the liturgical rehearsal segment of the retreat program.

The collective view of the choir participants on the liturgy rehearsal was that its "effectiveness" (Var 5) was moderately high with a mean of 4.32 (n = 25; s.d. = 1.03), on an evaluating continuum ranging from a score of "5" for "very effective" to a score of "1" for "not very effective." The choir participants' collective perception on "the adequacy of time" (Var 6) was similarly viewed with a mean score of 4.19 (n = 26; s.d. = .98), in terms of a scoring continuum from "5" for "adequate amount of time" to "1" for "inadequate amount of time." Likewise, the perceptions of the choir participants on "the constructive use of time" (Var 8) were of the same order of magnitude with a mean of 4.40 (n = 25; s.d. = .91), on an evaluating continuum ranging from a score of "5" for "excellent" to a score of "1" for "poor" on this dimension. Var 7 (the quality of learning experience) was perceived less positively, with a mean score of 3.67 (n = 24; s.d. = 1.20), on a continuum ranging from a score of "5" for "excellent" to a score of "1" for "poor." Indeed, the standard deviation for this variable, denoting the variability of the partici-

pants' scores, was the largest among the rating scores for this program segment. Though there was less unanimity of perception among the participants on the quality of the learning experience derived through the rehearsal for the liturgy, the retreat participants collectively viewed quite favorably the liturgy rehearsal conducted by Mr. Neal Desby.

This writer suspects that a rehearsal of known music, viz., Frank Desby's Divine Liturgy, probably becomes a less informative learning experience to this group of choir members than working on something relatively new. [8] Further, the primary focus of the religious retreat being other than the learning of music sans textual interpretation of liturgy, the collective perception of the choir members is instructive for future Choir Federation retreats, viz., the teaching function of the director who should specifically relate the musical rendering of liturgy to the liturgical text and its spiritual meaning within the worshipping act of the choir members as congregation.

Again, for the improvement of the Choir Federation Retreat, the intercorrelations among the four variables are found in Table No. 2, viz., (a) effectiveness (Var 5); (b) adequacy of the amount of time (Var 6); (c) quality of the learning experience (Var 7); (b) constructive use of time (Var 8), were useful and instructive. Only one of the six correlation coefficients was significant at the .01 level ($n = 24$; $df = 22$; $r = .52$; two tailed test), cited by an asterisk (*). That was the .77 correlation

coefficient between Var 5 (effectiveness of the rehearsal) and Var 8 (constructive use of time). And there were two correlation coefficients found statistically significant at the .05 level (r = .39; df = 24; two tailed test), cited by a cross (+). The first correlation coefficient (r = .42) was between Var 5 (effectiveness) and Var 7 (quality of learning experience); and the second correlation coefficient (r = .40) was between Var 7 (quality of learning experience) and Var 8 (constructive use of time).

Quite clearly, there are three facts to be gleaned from these correlation coefficients. Fact No. 1: the .77 correlation coefficient clearly documented the choir participants' view that the "effectiveness" of the liturgical rehearsal (Var 5) was directly but strongly related to the director's "constructive use of time" (Var 8) during the rehearsal. Fact No. 2: the .42 correlation coefficient clearly documented the choir participants'

Table No. 2: Liturgy Rehearsal---Correlation Coefficients

Variable	5	6	7	8
5	1.00	-.02	.42+	.77*
6		1.00	.32	.04
7			1.00	.40+
8				1.00

view that the rehearsal's "effectiveness" (Var 5) and the "quality of instruction" were directly connected. Fact No. 3: the .40

correlation coefficient clearly noted the choir participants' commonsense belief that the "quality of learning" (Var 7) experienced during the rehearsal of the Divine Liturgy was directly related to the director's "constructive use of time" (Var 8). Knowing that the liturgical rehearsal must contribute to the goals of the choir participants' retreat, the choral director's prime concern should be relating the musical rendering of the Divine Liturgy to the prayerful and spiritual meaning of the liturgical text so that the church choir becomes one with the worshipping congregation. Without doubt, the choral director (no less than the theme specialists) has the responsibility for the religious tone and spiritual quality of the retreat's choral experience. Within this context, the web of the three correlational facts become the basis for an effective choral experience within the religiously educational setting called the retreat.

Program Segment No. 3: Retreat Theme I

The first retreat theme was titled, "Music and Spiritual Experience." The Reverend Constantine Mendrinos (St. Demetrius Greek Orthodox Church, Weston, MA.) was the theme specialist. Through this two hour time slot, Fr. Mendrinos presented a lecture. He demonstrated his lecture through his singing and playing on the guitar some music which he had written for the young members of the Greek Orthodox Youth of America. [9] He distributed illustrative musical materials for the review of the members of the group. He also conducted a question and answer session for

the participants at the end.

Seven questionnaire items (Var 9-15) were in the Retreat Evaluation Form for Theme I's program segment. The first questionnaire item was Var 9 on "interest." The retreat participants' collective interest in the Theme I presentation was relatively high, the mean score being 4.54 (n = 26; s.d. = .95) on a continuum, ranging from "high interest" at a score of "5" to a "low interest" score of "1." The participants' judgment on the "effectiveness of the format" (Var 10) had the mean score of 4.27 (n = 26; s.d. = .83) on a scoring continuum ranging from "high effectiveness of format" at "5" to "low effectiveness of format" at "1." Here, the retreat participants observed that moderately high "format effectiveness" had been demonstrated.

Var 12 dealt with the "quality of instruction." The mean score was 4.50 (n= 26; s.d. = .65), it being also relatively high on a ranked continuum which ranged from a "high quality of instruction" score of "5" to a "low quality of instruction" score of "1." Additionally, Var 12 measured the "quality of materials." The mean perception score of the retreat participants was 4.04 (n = 26; s.d. = .87) which score was moderately high on a continuous scale, ranging from a top score of "5" for "excellent quality in materials" to the lowest score of "1" for "poor quality in materials." These third and fourth variables document the retreat participants' positive evaluation of Fr. Mendrinos' instructional skill and materials.

The fifth item on the questionnaire for Retreat Theme I was concerned with the degree of "group participation"---Var 13. The retreat participants collectively rated "group participation" in Theme I session with a mean score of 4.12 (n = 26; s.d. = 1.14) on a continuous scale ranging from "5" for "high group participation" to a score of "1" for "low group participation." This moderately high score had the largest standard deviation of the whole set of seven variables, thus indicating the wide diversity of perceptions held by the retreat participants on this particular variable. Not withstanding this diversity, the moderately high score spoke well of "group participation" in this retreat.

On Var 14---religious informativeness---the retreat participants collectively rated Theme I's session with the mean score of 3.96 (n = 26; s.d. = 1.00) on a five point continuum that ranged from a "5" for "religiously very informative" to a "1" for "religiously not very informative." Slightly below the moderately high score of "4," this mean score was the lowest of the seven variable measurements for Theme I. This sixth variable, nonetheless, presented an acceptable evaluation of the accomplishment of Theme I's purpose to be "religiously informative."

The seventh and last item for evaluating the Theme I program was Var 15---the "spiritual reward" derived by the retreat participants. Collectively, the retreat participants' mean score was 4.08 (n = 26; s.d. = 1.09) on a five point scale, ranging from "5" for "spiritually very rewarding" to "1" for "spiritually not

very rewarding." This mean score was moderately high and therefore the retreatants positively merited Theme I for inducing the affective state of "spiritual reward." However, the standard deviation for this variable was the second largest among the seven measures for Theme I. This wide variability of perception among the retreat participants was important to note, though it did not diminish the overall import of the collective score which was moderately high.

A rapid review of these seven measurement variables indicated that the Theme I program was well received. The competence of Fr. Mendrinos in providing a retreat theme with religious import and spiritual meaning for the choir members in this retreat program amply was demonstrated.

An analysis of the intercorrelations among the seven variables that evaluated Theme I follows. Again, through these correlations, improvement of religious retreats can be effected. There were 12 correlation coefficients that were statistically significant at the .01 level ($r = .50$; $df = 24$; two tailed test), these being marked in Table No. 3 with an asterisk (*). There are also five other correlation coefficients that were statistically significant at the .05 level ($r = .38$; $df = 24$; two tailed test), these being marked in Table No. 3 with a cross (+). Thus there were 17 statistically significant correlation coefficients out of a total possible set of 21.

Using the religious retreat to induce the development of

St. Anthony's intelligent soul, the .74 correlation coefficient between "religiously informative" (Var 14) and "spiritually rewarding" (Var 15) was the most important. This moderately high correlation coefficient indicated that the cognitive and affective experiences of the participants during the retreat program of Theme I were positively and closely related. Therefore, the designers of retreat programs should attempt to plan and develop individualized and group instructional methods for maximizing the cognitive and affective content along with planned interconnections within the religious retreat experience.

Table No. 3: Retreat Theme I---Correlation Coefficients

Variable	9	10	11	12	13	14	15
9	1.00	.37	.59*	.41+	.57*	.40+	.62*
10		1.00	.56*	.76*	.30	.64*	.51*
11			1.00	.74*	.57*	.22	.56*
12				1.00	.44+	.42+	.50*
13					1.00	.11	.38+
14						1.00	.74*
15							1.00

There were three correlation coefficients which were statistically significant that were related to the retreat goal to be "religiously informative" (Var 14). The first was the .64 correlation coefficient calculated between Var 14---religiously in-

formative---and Var 10---the effectiveness of instructional format used in Theme I. The second was the .42 correlation coefficient calculated between Var 14 (religiously informative) and the "quality of materials" (Var 12). The third was the .40 correlation coefficient calculated between Var 14 (religiously informative) and the participants' "interest" (Var 9) in the Theme I topic. Collectively, these correlation coefficients were direct and reasonable because the retreatants' understood the cognitive meaning attached to the term "religiously informative" (Var 14); and they saw it reflected substantively in their experiences as documented by their responses about "format effectiveness" (Var 10), "quality of materials" (Var 12), and "interest" (Var 9).

The retreat goal of engendering "spiritual reward" within the retreat participants (Var 15) was found to be correlated with five instructional variables (Var 9-13 & 15). The next highest correlational coefficient calculated was .62 this being with Var 9, named, "interest" in the Theme I topic. The motivational attention which directed the choir retreatants toward the musical subject of Theme I, titled, "Music and Spiritual Experience," certainly accounted for this moderately high coefficient. It documented the functional relation between the retreat's goal of "spiritual reward" and the motivational fact of personal interest.

Also, three instructional variables (Var 10-12) were correlated with the retreat goal "spiritual reward" (Var 15). For Theme I, the retreat participants' perception of the "quality of

instruction" (Var 11) was correlated with the retreat goal "spiritual reward." This correlation coefficient was calculated to be .56---a moderate level statistic. Further, the retreatants' experience of "spiritual reward" was correlated with Var 10---the "effectiveness of the format." A moderate .51 correlation coefficient was calculated. The third correlation coefficient was a moderate .50; it was calculated between the retreat goal "spiritual reward" (Var 15) and the instructional variable "quality of materials" (Var 12). The choir retreatants apparently observed affectively that some "spiritual reward" (Var 15) was derived through the "quality of instruction" experienced (Var 11), the effectiveness of the instructor's format (Var 10), and the "quality of materials" distributed (Var 12).

"Group participation" (Var 13) was correlated with the retreat goal "spiritual reward" (Var 15), a .38 correlation coefficient having been calculated. This moderately low coefficient is understandable because Fr. Mendrinos did not use small group processes, though he did have a question/answer session at the end of his presentation.

In summary, the correlation coefficients calculated between the two retreat goals of "religious informativeness" (Var 14) and "spiritual reward" (Var 15) provide the empirical basis for designing retreats because the instructional variables (Var 9-13) were found to be correlated at .05 and .01 levels of statistical significance. The pursuit of St. Anthony's intelligent soul

through the retreat goals of "religious informativeness" (Var 14) and "spiritual reward (Var 15) is possible.

Focusing on the variable "interest" in the Theme I topic (Var 9), three instructional variables were found to be statistically significant. Var 11 (effectiveness of format) was correlated with Var 9 (interest) which yielded a moderate .59 correlation coefficient. When Var 13 (group participation) was correlated with Var 9 (interest), a moderate .57 correlation coefficient was calculated. And when Var 12 (quality of materials) was correlated with Var 9, a low moderate .41 correlation coefficient resulted. The import of these correlation coefficients was found in the motivating function which "format effectiveness" (Var 11), "group participation" (Var 13), and "quality of materials" (Var 12) had in Theme I's program. Hence, retreat design must take care in making the instructional tools for the retreat "interesting."

The curricular variable "quality of instruction" (Var 11) was central to this retreat's design. When this variable was correlated with "quality of materials" (Var 12), a .74 correlation coefficient was calculated. This correlation coefficient was a strong and direct indication of the retreatants' view that "quality instruction" (Var 11) and "quality materials" (Var 12) go hand in hand. Though not so strongly viewed with reference to the Theme I program, a similar functional relation was found between "quality of instruction" (Var 11) and two other instructional variables. When "effectiveness of format" (Var 10) was correlated

with "quality of instruction" (Var 11), a moderate .57 correlation coefficient was calculated. And when the variable "group participation" (Var 13) was correlated with "quality of instruction" (Var 11), a moderate .56 correlation coefficient was found. In both cases, these two moderate correlation coefficients illustrated the experience of the retreat participants. These retreatants viewed "effectiveness of format" (Var 10) and "group participation" (Var 13) as indicators of "instructional quality" (Var 11), though this writer suspects that the almost equal correlation coefficients may be due to the retreatants equating the generic structural term "format" with the descriptive process term "group participation." In the case of Fr. Mendrinos, his "format" was a lecture/demonstration with a question/answer period at the end. "Group participation" was limited to the question/answer session. Here is a case where a clarification of the these evaluational terms must be done when another evaluation form is designed for a retreat.

Two statistically significant correlation coefficients remain to be discussed. The first is .76 correlation coefficient calculated between Var 12 (quality of materials) and Var 10 (effectiveness of format). The second is the .44 correlation coefficient calculated between Var 12 (quality of materials) and Var 13 (group participation). In the Theme I program, the lecture/demonstration format with the distributed illustrative materials certainly documents the quite satisfactory experience of the retreatants, thus resulting in a moderate and a direct correlation coefficient. The low moderate .44 correlation coefficient is quite

representative of the experience of the retreat participants because the "group participation" (Var 13) was limited to a discussion or question/answer session on the lecture/demonstration including the distributed materials.

Through this empirical study on the Theme I program within the Choir Federation's 1986 religious retreat, the qualitative evaluation of the Theme I segment of this retreat was achieved. The religious retreat participants considered Theme I to be of rather high quality. Further, the curricular import of the instructional variables measured in relation to the religious retreat's goals of "religious informativeness" (Var 14) and "spiritual reward" (Var 15) was demonstrated. Concurrently, the complexity of the religious retreat as a short-term educational experience was demonstrated. In the following section, this case study will continue with the evaluation of the Theme II program of this religious retreat.

Program Segment No. 4: Retreat Theme II

The title of Theme II was "Sacred Time for Adam, Eve and Me." Of course, the allusion was to the weekend of the retreat being the "Sunday of Forgiveness," or more popularly known as "Cheesefare Sunday." On this occasion, the expulsion of Adam and Eve from Paradise was commemorated. Theme II was designed and conducted by the writer of this case study.

The instructional format of Theme II was designed in four

parts: (a) a 25-30 minute presentation on the Theme; (b) the breaking up the retreat group into 3-4 discussion groups which would read the Genesis account of the expulsion; [10] (c) the reading and discussion of the four pieces of religious poetry from of the Vespers Service in which the retreatants were to participate that same evening; (d) the re-assembly of the group to compare findings and discuss issues of concern with the aid of the theme specialist. The time alloted for the group sessions was between 45-50 minutes; and the re-assembly period for the full retreatant group filled the rest of the two hour period. [11] For Theme II, the retreat participants were, also, requested to bring their Bibles.

For the retreat, this writer prepared and distributed the general ideas of his presentation in a document, titled, "Sacred Time for Adam, Eve and Me: Some Lecture Notes." [See Appendix I.] This he did because the lay participants could then follow the general ideas of his presentation. Knowing that lay people are not skilled note takers and that human memories are fallible, this writer believed that these lecture notes were something that retreat participants could take home and read at their own pace and time.

The Retreat Text and Discussion Guide was designed to meet certain educational specifications. The Guide first had to be an educational tool. Hence, the Guide contained: (a) the goals and tasks for the discussion group; (b) the complete liturgical text

(stichera); (c) the required biblical citation, Genesis 3, to be read from the participants' Bibles; (d) suggested questions attached to each verse of the liturgical text; (e) plenty of space for the individual to write his or her answers, comments or other important notes. Also, a list of recommended readings was given along with three sources for purchasing Orthodox Christian literature. And as matter of display, this writer made available his copies of the recommended books for the retreat participants to peruse.

Secondly, the retreat text had to be relevant to the calendrical season of the church year within which the retreat was being held. In this case, it was the beginning of the Great Lent with Cheesefare Sunday---the expulsion of Adam and Eve from Paradise being the theme. The biblical---Genesis 3---text was thus established. The choice of the stichera was made on the principle that there needed to be a cognitive basis for understanding the prayerful and spiritual aspect of the Vespers for the weekend retreat. Learning that the dual purposes of liturgy were instruction and adorational worship, Orthodox Christian liturgical hymnographers used biblical texts and expressed through their poetry the moral lesson learned and spiritual consequences obtained through the early loss of Eden by Adam, Eve and all the people of God. Binding Bible, liturgy and one's personal life as intended by the hymnographer, the cognitive and affective character of the person's being were to be engaged. Hopefully, the specific opportunity of the Saturday evening's Vespers (held immediately after

the Theme II program) would move each person closer to St. Anthony's goal of an intelligent soul. In this way, Theme II was designed so that the retreat experiences of the choir participants could maximize the opportunity for each person to become religiously informed and spiritually rewarded.

The third specification for the Retreat Guide was simplicity in design for easy use by lay persons. Within the lecture framework, the goal and task structure was simply stated within the Guide, and the small group participation format led by a group-selected leader made for the Guide flexibility in use. Further, the determination of the meaning of the stichera, (a) through the biblical facts on the expulsion, (b) the poet's view on these biblical facts, and (c) the questions attached to each verse, provided the Orthodox Christian meaning of Cheesefare Sunday---the last Sunday before the Great Lent. Not without point, the introspective call of the poet for everyone to experience empathically the "expulsion" from Eden as Adam and Eve did, brought to the fore the spiritual dimension of one's own possible exclusion from God's future Eden through personal disobedience of His Word. Hence the cognitive and affective were transformed into the religiously informing and the spiritually rewarding. The Discussion Guide's simple design and the inherently high quality message of the chosen poetic liturgical texts were intended to combine into the complex effect of inducing within the retreat participants the cognitively affective achievement of becoming religiously informed and spiritually rewarded. This design of the Retreat Discussion

Guide followed the general educational principles suggested in the retreat Guidelines. [12] An analysis of the retreat responses to the questionnaire items on Theme II will help determine whether that complex effect was achieved.

The retreat participants' collective "interest" (Var 16) in the Theme II program registered a very high mean score of 4.67 (n = 30; s.d. = .55) on a continuum ranging from a high score of "5" for "high interest" to a low score of "1" for "low interest." On Var 17---effectiveness of format---the very high mean score of the retreat participants was 4.77 (n = 30; s.d. = .63), on a scoring continuum ranging from "5" for "very effective" to a score of "1" for "not very effective." The retreat participants' observations on the quality of instruction (Var 18) experienced during the Theme II program was registered by the very high mean score of 4.80 (n = 30; s.d. = .41). The retreat participants' collective response on Var 19---group participation---was, again, a very high mean score of 4.80 (n = 30; s.d. = .48), ranging across a scoring continuum of "5" for "high group participation" to "1" for "low participation." The retreat participants' experiencing a "religiously informing" opportunity (Var 20) through the Theme II program was given collectively in the relatively high mean score of 4.50 (n = 30; s.d. = .78). And the retreat participants' experiencing a "spiritually rewarding" opportunity (Var 21) through the Theme II program was given collectively in the moderately high mean score of 4.21 (n = 30; s.d. = .99). During the computer editing of the questionnaire, the questionnaire item for

evaluating the quality of written materials distributed during the Theme II program inadvertently was dropped. This error was not discovered until this study on the questionnaire was being done. This error is a lesson on the importance of careful editing of the evaluation instrument prior to distribution. In summary, Theme II was well received by the retreat participants. From the view point of the retreat participants, the two main retreat goals---religious informativeness and spiritual reward---appeared to have been within their ken and experience.

The intercorrelations among the six variables measured for the Theme II program segment of this retreat follow. Thirteen correlation coefficients were found statistically significant at the .01 level ($r = .47$; $df = 27$; two-tailed test), these being marked with an asterisk (*) in Table No. 4. There were also two correlation coefficients that were found to be statistically significant at the .05 level ($r = .38$; $df = 27$; two tailed test), these being marked with a cross (+) in the same table. Therefore, all correlation coefficients were found to be statistically significant.

Collectively, the experiences of the retreat participants led them to assert that the Theme II session was religiously informative (Var 20) and directly related to their experiences as "spiritually rewarding" (Var 21). This relationship was documented by the .75 correlation coefficient ($r = .47$; $df = 27$; two tailed test) between these two measured goals. This moderately high

correlation coefficient was of a similar order of magnitude and statistical significance as that collectively expressed by the participants for the Theme I program. Hence the Theme I and II experiences of the retreat participants more than suggests the scientific importance of this relationship between the cognitive and affective aspects of the participants' experiences induced through the Themes in this retreat program.

The goal of the retreat being "religiously informing" (Var 20), a .48 correlation coefficient was calculated between this goal (Var 20) and Var 16---the retreat participants' "interest" in the topic of the Theme II program. With Var 20 being statistically correlated with Var 17---effectiveness of format---a .53

Table No. 4: Retreat Theme II---Correlation Coefficients

Variables	16	17	18	19	20	21
16	1.00	.77*	.77*	.65*	.48*	.67*
17		1.00	.62*	.86*	.53*	.60*
18			1.00	.66*	.43+	.46+
19				1.00	.64*	.69*
20					1.00	.75*
21						1.00

correlation coefficient was calculated. A .43 correlation coefficient calculated between the retreat goal of "religiously informing" (Var 20) and "quality of instruction" (Var 18) was found.

And when Var 20 (religiously informing) was correlated with Var 19 (group participation), a .64 correlation coefficient was calculated. These moderate correlation coefficients indicate the complex importance of these statistically significant variables in relation to the retreat goal "religiously informing" (Var 20). When the retreat participants' "interest" in the Theme II topic, along with an "effective format" for instruction and "group participation" were designed into a retreat session, the desired retreat goal to be "religiously informing" apparently was more likely to occur. At least this was the result stemming from the collective observation of the retreat participants.

In terms of the retreat session's goal to induce a "spiritually rewarding" experience (Var 21), the same variables were found to be statistically significant, though the correlation coefficients were higher in magnitude than those calculated for the "religiously informative" (Var 20) goal. A .67 correlation coefficient was calculated between Var 21---spiritually rewarding---and Var 16---interest in the topic of Theme II program. A .60 correlation coefficient was calculated between Var 21---spiritually rewarding---and Var 17---effectiveness of format. When Var 18 (quality of instruction) was correlated with the retreat goal "spiritual reward" being induced within the retreat participants, a .43 correlation coefficient was found. And a .69 correlation coefficient was calculated between Var 21---spiritually rewarding---and Var 19---group participation. Within this segment of the retreat program, these statistically significant correla-

tion coefficients of higher moderate magnitude suggested the import of motivating participant interest, designing effective instructional formats, and using instructional group processes. Concurrently, these instructional processes induced personal cognitive/affective experiences that were recognized by the retreat participants as "religiously informative" and "spiritually rewarding." This is the experience which these retreat participants sought when they came to the Choir Federation's religious retreat.

Program Segment No. 5: Liturgical Music and the Computer

Fr. Constantine Mendrinos presented a lecture and musical demonstration of the relation of liturgical music to the computer. The Ranch Administration, having contacted Fr. Mendrinos about the kind of computer equipment required, arranged to have a computer for this lecture/demonstration. Unfortunately, this equipment was not tested out in advance and the computer aspect of Fr. Mendrinos' presentation failed.

Four items appeared on the questionnaire. The first variable to be measured was the retreat participants' collective "interest" in the topic (Var 26). Their "interest" in this topic was given by the moderately high mean score of 4.07 (n = 29; s.d. = 1.13), ranging from a high score of "5" for "high interest" to a low score of "1" for "low interest." The second item in this section of the questionnaire was on the "appropriateness" of the topic (Var 27). On this Var 27, the choir participants' collective judgment was registered through the moderately high mean score of

4.14 (n = 29; s.d. = 1.09) on a running continuum from a high score of "5" for "very appropriate" to a low score of "1" for "not very appropriate." Thus, the nature of the topic of liturgical music and the computer was viewed positively from the choir participants' interest and sense of appropriateness.

Var 28 measured the retreat participants' observation on this program segment's "religious informativeness." The collective mean score was 3.67 (n = 30; s.d. = 1.16) on a continuum, ranging from a high score of "5" for "very informative" to a low score of "1" for "not very informative." Further, Var 29 measured the "quality of instruction." The collective mean score was 3.69 (n = 29; s.d. = 1.34), ranging from a high score of "5" for "excellent instruction" to a low score of "1" for "poor instruction." With Fr. Mendrinos' demonstration equipment having failed, certainly the lecture presentation, though excellently descriptive, did not fulfil the instructor's intent nor retreat participants' expectation. Hence, these moderate scores. Of course, this has been an old problem. And the lesson to be learned by the Ranch Administration and the instructor from this event is that all technical equipment needs pre-testing with a duplicate pre-tested piece of equipment being made available for immediate replacement. Thereby, one insures full instructional effectiveness for a demonstrated lecture. [13]

All of the intercorrelations among these variables were found to be statistically significant at the .01 level (r = .47;

df = 27; two tailed test), cited by as asterisk (*). See Table No. 5 for these intercorrelations.

Taking these six intercorrelations in descending order of magnitude, the first of which was the .80 correlation coefficient between Var 28 (informativeness) and Var 29 (quality of instruction). The next was the .73 correlation coefficient calculated between Var 27 (topic "appropriateness") and Var 28 (informativeness). The third in size sequence was the .66 correlation coefficient calculated between Var 26 ("interest" in the topic) and Var 27 (topic "appropriateness"). A correlation coefficient was calculated between Var 26 ("interest" in the topic) and Var 28

Table No. 5: Liturgical Music/Computer---Correlation Coefficients

Variables:	26	27	28	29
26	1.00	.66*	.63*	.56*
27		1.00	.73*	.57*
28			1.00	.80*
29				1.00

(informativeness), a .63 correlation being found. Var 26 ("interest" in the topic) when correlated with Var 29 (quality of instruction), a .57 correlation coefficient was calculated. The sixth and last correlation coefficient in Table No. 5 was .56 that was calculated between Var 26 ("interest" in the topic) and Var 29

(quality of instruction). There was little doubt that this special program was well received by the retreat participants, disregarding the failure of the computer demonstration. But more importantly, the range of magnitudes in correlation coefficients from .56 to .80 demonstrates complexity of the retreat as a short-term educational process and the affective interaction among such variables as "interest" (Var 26), "appropriateness" of topic (Var 27), "informativeness" (Var 28) and "quality of instruction" (Var 29). Thus, the retreat participants' perceptions teach designers of retreats valuable educational principles.

Program Segment No. 6: Quiet Time and Meditation

There are two important elements in any retreat. These are the retreat master and the retreatants' opportunity to have unencumbered quiet time for reflective thinking and meditation. Of course for the Orthodox Christian, a priest serving as a retreat master is a spiritual imperative because the Sacrament of Confession provides significant healing for the soul. Further, the priest as retreat master is religiously important for the liturgical and prayer life of the retreat participants' community. Indeed, the priest's role as retreat master (as well as parish priest) is like that of St. Paul the Apostle---the builder and sustainer of a Eucharistic community. Thus, the important task of setting the tone for the retreat rests primarily with the priest/retreat master, though the theme specialists have the coordinating obligation to maintain the tone of the retreat.

On the questionnaire, there were four variables which were designed to record the retreat participants' observations. These were: (a) the adequacy of the time allotted (Var 22); (b) the accessibility of the retreat master (Var 23); (c) the effectiveness of the retreat master (Var 24); (d) the spiritual helpfulness of the quiet time/meditation period (Var 25).

On the "adequacy" of the allotted time for quiet time and meditation (Var 22), the collective observation of the retreat participants was registered by the mean score of 3.50 (n = 30; s.d. = 1.28) on a scoring continuum, ranging from a high score of "5" for "adequate allotted time" to a low score of "1" for "inadequate allotted time." In the estimation of this writer, this 3.50 mean score indicated that the allotted time was not quite enough. In the program, a two hour time slot which meshed lunch and a quiet time for meditation (11:30 A.M. - 1:30 P.M.) and a further half hour wedged between the end of the Theme II program and Vespers (5:30 P.M. - 6:00 P.M.) were planned. [See Appendix C.] If one left an hour for lunch, a divided time period of 1.5 hours remained for quiet time and meditation. Without doubt, some larger blocks of time for quiet and meditation were needed. However, some experimentation with the size of these meditational time blocks will be required, though the variability in goals for each retreat's quiet and meditational time probably will dictate a flexible range of time for quiet and meditation.

The second questionnaire item was on the "accessibility" of

the retreat master. This was Var 23. The collective observation of the retreat participants on this variable was a mean score of 4.30 (n = 30; s.d. = 1.09) on a scoring continuum, ranging from a high of "5" for "very accessible" to a low score of "1" for "not very accessible." This moderately high 4.30 mean score on the "accessibility" of the retreat master was important feedback from the participants collectively indicating the reasonable "accessibility" of Fr. Avramis as retreat master for their spiritual concerns and needs.

Var 24 was the third variable in this program segment on quiet time and mediation. This variable measured the retreat participants' observations on the "effectiveness" of the retreat master. Var 24's mean score was 4.10 (n = 30; s.d. = 1.09) on a five point continuum, ranging from a high score of "5" for "very effective" to a low score of "1" for "not very effective." This moderately high 4.10 mean score on the effectiveness of the retreat master was important feedback from the participants collectively indicating the reasonable effectiveness of Fr. Avramis as the retreat master.

In evaluating this retreat, it was important to learn about the participants' observations on whether their quiet and meditation time was spiritually helpful. Var 25 measured this dimension. The collective observation on the spiritual helpfulness of the quiet and meditation time (Var 25) of the retreat participants was reflected in a 3.88 mean score (n = 30; s.d. = 1.28) on a

scoring continuum that ranged from a high score of "5" for "spiritually very helpful" to a low score of "1" for "spiritually not very helpful." In the opinion of this writer, this moderate mean score was important feedback. This retreatants' response probably documents a less than satisfactory spiritual result from the quiet time and meditation period.

All six intercorrelations among Var 22-25 were found to be statistically significant. Three correlation coefficients were statistically significant at the .01 level (r = .46; df = 28; two tailed test); and the other three correlation coefficients were statistically significant at the .05 level (r = .36; df = 28; two tailed test). See Table No. 6 below.

Table No. 6: Meditational Time and the Retreat Master

Variables	22	23	24	25
22	1.00	.41+	.38+	.40+
23		1.00	.73*	.77*
24			1.00	.82*
25				1.00

What do these intercorrelations teach us about meditational time, the retreat master and the human need for spiritual help? It should not come as a surprise that the "effectiveness of the retreat master" (Var 24) was highly correlated with spiritual helpfulness (Var 25), a high .82 correlation coefficient having

been calculated. Further, there was no surprise in the moderately high .77 correlation coefficient being calculated between "accessibility of the retreat master (Var 23) and "spiritual helpfulness" (Var 25). Additionally, there was no surprise in the moderately high .73 correlation coefficient calculated between "accessibility of the retreat master" (Var 23) and "effectiveness of the retreat master" (Var 24). Had these correlation coefficients been otherwise, one would worry about the retreat master.

The three remaining inter-correlations were those calculated between "adequacy of time allotted" (Var 22) and Var 23-25. These correlation coefficients were: (a) Var 22 X Var 23 (accessibility of retreat master): .41; (b) Var 22 X Var 24 (effectiveness of the retreat master): .38; (c) Var 22 X Var 25 (spiritually helpful): .40. Though it was seen that "adequacy of allotted time" (Var 22) were statistically significant in correlation, these were of a low to middling level. All six correlation coefficients seem to suggest that the affective/spiritual aspect of meditational time usage in relation to the retreat master was singularly important.

In sum, the retreat participants' observations about the quiet time/meditation segment of the retreat program suggested that more work must be done on this aspect of retreat design and development. Certainly, the allocation of time should be increased; and certainly specific programming by the retreat master for some part of an enlarged meditational aspect of the retreat should be developed creatively and aggressively undertaken. Addi-

tionally and importantly, the competent role of Fr. Avramis as retreat master was documented.

Program Segment No. 7: The Liturgical Experience

There were three liturgical services arranged for the retreat: (a) Saturday morning service; (b) Saturday evening Vespers; (c) Sunday Divine Liturgy. For the Saturday morning service, Fr. Avramis provided for the retreat participants to read with him a service, titled, "The Akathist of Our Sweetest Lord Jesus Christ." [14] The weekday evening Vespers was used, the bilingual text of which came from the student service book of Chapel of the Holy Cross on the campus of Hellenic College/Holy Cross Greek Orthodox School of Theology. [15] Of course, the stichera for Cheesefare Sunday were used, the text of which came from the Theme II Discussion Guide. The Sunday morning Divine Liturgy was sung by the retreat participants, using the Frank Desby Liturgy. [16]

For each of these three religious services, two questionnaire items were used to measure the retreat participants' observations on the two retreat goals, viz., "religiously informative" (Var 30, 32 & 34) and "spiritually rewarding" (Var 31, 33 & 35). In Table No. 7, descriptive statistics were organized on the two variables for each of the three religious services. For the "religiously informative" dimension, the scoring ranged from a high of "5" for "very religiously informative" to a low score of "1" for "not very religiously informative" (Var 30, 32 & 34). Likewise, for the "spiritually rewarding" dimension, the scoring continuum

spanned from a high of "5" for "very spiritually rewarding" to a low score of "1" for "not very spiritually rewarding" (Var 31, 33 & 35).

From these statistics on the three liturgical services in Table No. 7, it appears that the Divine Liturgy was the most religiously informative and the most spiritually rewarding for the retreat participants, given their relatively high mean scores of 4.52 for "religiously informative" (Var 34) and 4.84 for "spiritually rewarding," (Var 35). Though this is most gratifying to know, this writer suspects that the choir retreatants' years of instruction and experience in singing the Divine Liturgy has a lot to do with this high scoring.

Table No. 7: Religious Services---Descriptive Statistics

Religious Services	N	Mean	Standard Deviation
Religiously Informative:			
Saturday Akathist:	26	3.89	1.28
Saturday Vespers:	29	3.93	1.16
Sunday Liturgy:	31	4.52	.81
Spiritually Rewarding:			
Saturday Akathist:	27	3.93	1.27
Saturday Vespers:	31	4.00	1.16
Sunday Liturgy:	32	4.84	.45

The Akathist and Vespers services were scored by the retreat participants on both dimensions---religiously informative (Var 30 & 32) and spiritually rewarding (Var 31 & 33) with means scores

that rounded to 4.00, along with almost identical standard deviations. These moderately high evaluations demonstrates that the retreatants positively merited these worship services both cognitively and affectively.

For these three religious services, the correlation coefficients between these two dimensions---religiously informative (Var 30, 32 & 34) and spiritually rewarding (Var 31, 33, & 35)---provided some interesting but important insights into the functional relation between these two variables on the retreat goals within the retreat participants' worship experiences. With reference to the Saturday morning service of the Akathist of Jesus, the correlation coefficient between the participants' observations on "religious informativeness" (Var 30) and "spiritual reward" (Var 31) was a very high .95 ($r = .50$; $df = 24$; two tailed test) which coefficient was statistically significant at the .01 level. This very high correlation coefficient was important because it seemed to point to the fact that the entire service was understood (Var 30: "religiously informative") because it was read in English by the retreat master and the retreatants.

A similar occurrence was found for the Saturday evening Vesper Service. The correlation coefficient between the participants' observations on the Vespers being "religiously informative" (Var 32) and "spiritually rewarding" (Var 33) was a very high .94 ($r = .47$; $df = 27$; two tailed test). This very high correlation coefficient was statistically significant at the .01 level. Here,

too, the Vespers were conducted in English with the exception of the participants' singing several hymns in Greek. Additionally, the stichera of Cheesefare had been studied during the Theme II program. This part of the retreat program contributed to the very high correlation coefficient between the retreat participants' perceptions of being "religiously informed" (Var 32) and "spiritually rewarded" (Var 33).

However for Sunday's Divine Liturgy, the story was different. The correlation coefficient between the retreatants' perceptions of being "religiously informed" on the Divine Liturgy (Var 34) and their personal experiences of the "spiritual reward" derived therefrom (Var 35) was a moderate .49 ($r = .46$; $df = 29$; two tailed test), it being statistically significant at the .01 level. The "religiously informative" variable (Var 34) registered by the retreatants referred to their understanding the Divine Liturgy even though they had sung the Divine Liturgy in Greek. However, there were some petitions that had been chanted in English by the priest. Nonetheless, this writer's earlier suggestion that the choir participants' many years of instruction and singing the Divine Liturgy contributed to the two variables having very high mean scores appears to have been validated because knowledge of Koine and liturgical Greek among the choir participants in this retreat was known to be very low. Thus, there appeared to be little doubt that the cognitive term "religiously informative" came to mean two different things to the retreat participants when all three worship services were considered. With reference to the

Saturday morning "Akathist of Jesus" service and the Saturday evening Vespers, the term "religiously informative" probably meant that the retreat participants directly understood the contents of these services because of the use of English. However for the Sunday Divine Liturgy, the retreat participants understood the contents of this Eucharistic Service because they had been previously taught that information on the Divine Liturgy in English. Thus the Divine Liturgy was "religiously informative" even though these choir retreatants' knowledge of Koine and liturgical Greek was most inadequate.

In summary, these apparent facts brought to the forefront the Orthodox Christian model of education called Pentecost [17] wherein the native languages of the people became the vehicle for bringing the "Good News" to the world as commanded by the Great Commission of Christ. [18] Certainly, this case study of a retreat raised the serious problem of communication for the retreatants' Faith in Christ.

A Comparative View of Religious Informativeness and Spiritual Reward across Retreat Events:

The retreat participants' observations on "religious informativeness" and "spiritual reward" were measured across three sets of retreat events. The first set of retreat events was composed of those events which were global in character, viz., the Whole Retreat and the Divine Liturgy. The second set was composed of the specific religious education segments, viz., Theme I and II

Programs. And lastly, the third set was composed of those relatively short liturgical services in which the retreatant' direct participation was in English. In Table No. 8, some comparative statistics are presented.

These three sets of retreat events are empirically distinct in terms of their correlations and in the structural content of their linear regression equations. But on to an examination.

Table No. 8: A Statistical Comparison of Three Sets of Retreat Events [1]

Retreat Events	N	r	a	Regression Equations	X m	X s	Y m	Y s
Global Retreat Events:								
Whole Retreat:	32	.55	.01	Y = 1.80 + .56X	4.31	.86	4.22	.87
Divine Liturgy:	31	.49	.01	Y = 3.71 + .26X	4.51	.81	4.87	.43
Religious Education:								
Theme I:	26	.76	.01	Y = .89 + .80X	3.96	.99	4.08	1.09
Theme II:	29	.75	.01	Y = .02 + .93X	4.48	.79	4.23	.98
Directly Participative English Language Worship:								
Akathist:	26	.95	.01	Y = .19 + .95X	3.89	1.28	3.89	1.28
Vespers:	29	.94	.01	Y = .25 + .95X	3.93	1.16	3.96	1.18

[1] All statistics were calculated to four places and rounded to two places.

The questionnaire items that measured "religious informativeness" (Var 3, 14, 20, 30, 32 & 34) and "spiritual reward" (Var 4, 15, 21, 31, 33 & 35) left the definition of these terms for the retreatants to define them implicitly for themselves. Nonetheless, the term "religiously informative" was intended to connote the acquisition of information about the Orthodox Church within which the retreatants lived. And the term "spiritual reward" was intended to connote the retreatants' achieving some spiritual change in psyche and will through their retreat experience.

When the retreat participants were asked to evaluate their experiences within the Akathist of Jesus morning service and the evening Vespers, the ability of the retreatants to discriminate between their cognitive and affective experiences was demonstrated. These retreat services were simpler in content and more spare in form than the Divine Liturgy. These liturgies were also re-enforcing for the retreatants because of their participational reading during the services. Additionally, "religious informativeness" and "spiritual reward" correlated very highly ($r = .95$ and .94 for each service, respectively) and their regression equations were almost identical. The meaning attached to these very high correlations and their respective regression lines was based on the following observational fact: As the variable "religiously in-

formed" (Var 30 & 32) increased, so did the variable "spiritually rewarded" increase (Var 31 & 33). Inasmuch as these two liturgical services' contents were less familiar to the retreatants than their knowledge of the Divine Liturgy, the retreatants learning was documented, viz., the induction of "spiritual reward" by the religious knowledge obtained through these relatively less known liturgical services. See Chart No. 3.

Both cognitively and affectively, the Theme I and Theme II programs were more complex than the morning Akathist and evening Vespers services. Each Theme program contained an enlarged opportunity for participative learning. The correlation coefficients were relatively similar (Theme I: r = .76; Theme II: r = .75) and their linear regression equations and resulting regression lines were almost identical by content. The correlation coefficients indicate that the retreatants were learning, though the dispersion of points was wider than in the case of the Akathist and Vespers services. Hence the correlation coefficients were lower than those of the Akathist and Vespers services. See Chart No. 2.

This same situation was also the case for the retreatants' evaluation of the even more complex retreat events, viz., the Whole Retreat and the Divine Liturgy. However, the correlation coefficients were lower (Whole Retreat: r = .55; Divine Liturgy: r = .49) than those calculated for the two other sets of retreat events. Nonetheless, the .01 statistical significance level for these correlation coefficients was the same as the others in Table

No. 8. The generally higher mean observational scores for the Whole Retreat and the Divine Liturgy gave evidence of the relatively high quality experience derived by the retreat participants. The reason for the lower correlation coefficients was found in the following fact: There was a bunching of identical datal points in the regression equation and its resulting line. Each bunch of identical datal points mathematically functioned as a single point. In Chart No. 1, this fact is demonstrated. For the Whole Retreat, 32 datal points were in effect represented by 7 datal points; and for the Divine Liturgy, 31 datal points were in effect represented also by 7 datal points. In both global events, the dispersion of these fewer representative datal points was much wider than in the two other sets of data. Additionally, the general content pattern of the two linear regression equations was similar. This similarity was found in the constants which differed by a magnitude of almost 2 and the X coefficients which differed inversely by almost a magnitude of two. The meaning to be attached to the bunched datal points in these global retreat events---the Whole Retreat and the Divine Liturgy---was the following: The moderate positive correlation coefficients ($r = .55$ & .49 respectively) demonstrated the observational fact that religious knowledge induced spiritual reward; and the relatively large consensus of the retreatants' collective opinions in terms of the same evaluational scores (bunches of datal points) described the retreatants' high satisfaction with the Whole Retreat and the Divine Liturgy.

[Insert Charts Nos. 1-3 here.]

Through this brief comparative review of these three sets of retreat events, the resulting statistically significant correlation coefficients demonstrated that "religious informativeness" and "spiritual reward" were educationally-connected achievable ends. But had clear definitions being placed at the beginning of the Retreat Evaluation Form, probably a more accurate evaluation of the retreat could have been derived.

Through the facts given above, the educational design of retreats can be sharpened toward achieving the cognitive goal called "religiously informing" and the affective goal called "spiritually rewarding." Perhaps the process of clarifying the terms "religiously informing" and "spiritually rewarding" will result in delineating several factors that could refine each of the two general retreat goals. And from an evaluation of a succeeding retreat, it will be interesting to learn whether these same statistical patterns will be obtained, given a similar pattern of retreat events.

General Principles for Designing Religious Retreats:

The research function of case studies is to provide systematic information about the single object under study when the object is too large to study in groups, such as multibillion dollar corporations. Case studies are also used when the complexity of the object is relatively unknown and needs to be charted,

Table No. 9: Retreat Themes I & II---Comparative Correlation Coefficients [1]

Variables	I	II
Religiously Informing X Spiritually Rewarding:	.74*	.75*
Religiously Informing X Interest:	.40+	.48*
Religiously Informing X Effectiveness of Format:	.64*	.53*
Religiously Informing X Quality of Instruction	.22	.43+
Religiously Informing X Group Participation:	.11	.64*
Spiritually Rewarding X Interest:	.62*	.67*
Spiritually Rewarding X Effectiveness of Format:	.51*	.60*
Spiritually Rewarding X Quality of Instruction	.56*	.48+
Spiritually Rewarding X Group Participation:	.38+	.69*
Interest X Effectiveness of Format	.37	.77*
Interest X Quality of Instruction	.59*	.77*
Interest X Quality of Materials	.41+	--

Interest X Group Participation	.57*	.65*
Effectiveness of Format X Quality of Instruction	.56*	.62*
Effectiveness of Format X Quality of Materials	.76*	.--
Effectiveness of Format X Group Participation	.30	.86*
Quality of Instruction X Quality of Materials	.74*	--
Quality of Instruction X Group Participation	.57*	.66*
Quality of Materials X Group Participation	.44+	--

[1] All statistics were calculated to four places and rounded to two places.

such as studies in molecular biology on specific chromosomes. And case studies are done when the object is singular, unique and a unit set, such as the detailed study of the Bayeux Tapestry. With this Choir Federation's 1986 Retreat, the situation for doing this case study is likened to the second situation. Without previous empirical and statistical studies on retreats, the complexity of this short-term institution for religious education had not been charted. [19] Because of an inadequate number of participants at the Retreat as well incomplete data on the evaluation forms, sophisticated multivariate statistical procedures were not pos-

sible. [20] Hence only descriptive statistics and bivariate correlations could be obtained and were used.

In the previous sections of this study, the evaluation of this 1986 Choir Federation Retreat was completed. In this section, several principles for designing retreats are going to be suggested, given this systematic evaluation.

> Principle No. 1: The religious retreat has two purposes or goals: (a) to religiously inform the retreatant; (b) to induce a sense of "spiritual reward" within the retreatant through some religiously motivated educational opportunity which joins the cognitive with the affective. These two retreat goals are directly related.

Evidence: In Table No. 9, the relatively high .74 (Theme I) and .75 (Theme II) correlation coefficients between the two Retreat goal variables signifies a strong and direct relationship between the two goals of "religious informativeness" and "spiritual reward." Indeed, the regression studies reported in Table No. 8 and Charts Nos. 1-3 demonstrate that "religious informativeness" (when construed as the independent variable) induces "spiritual regard."

> Principle No. 2: Capitalizing upon the religious orientation of the retreatants, the motivation of the retreatant is strongly related to his/her interest in the retreat topics. Both retreat goals of religious informativeness and a personal sense of spiritual reward are directly related to the retreatants interest.

Evidence: In Table No. 9, the correlation coefficients across Themes I and II which correlate the two Retreat goals to the retreatants' "interest" in the topics of Theme I and II are found to be directly related. The statistically significant correlation

coefficients between retreatants' "interest" and "spiritual reward" were higher in magnitude (.62 & .67) than the correlation coefficients between the retreatants' "interest" and their being "religiously informed" (.40 & .48). Hence, the topical "interest" of the retreatants is perceived more strongly in spiritual terms rather than in cognitive terms. [21]

> Principle No. 3: The Retreat's format effectiveness is directly related to the retreatants' achievement of the Retreat goals.

Evidence: In Table No. 9, one finds a direct correlation between the Retreat goals and effectiveness of format, this being true for both Theme I and II programs. These correlation coefficients are .51 and .64, respectively.

> Principle No. 4: The effectiveness of the Retreat format is directly related to the following instructional factors: (a) topical interest of the retreatant; (b) the quality of instruction; (c) the quality of materials; (d) the degree of group participation.

Evidence: In Table No. 9, the intercorrelations between the Retreat's effectiveness of format and the instructional variables are as follows: (a) topical interest of the retreatant (Theme I: r = .37; Theme II: r = .77); (b) the quality of instruction (Theme I: r = .56; Theme II: r = .62); (c) the quality of materials (Theme I: r = .74); (d) the degree of group participation (Theme I: r = .30; Theme II: r = .86).

> Principle No. 5: The following instructional variables are directly related to each other: (a) the quality of instruction; (b) the quality of materials; (c) the degree of group participation.

Evidence: In Table No. 9, the following intercorrelations of instructional variables are found: (a) the quality of instruction X the quality of materials [Theme I: r = .74]; (b) the quality of instruction X the degree of group participation [Theme I: r = .57; Theme II: r = .66]; (c) the quality of materials X the degree of group participation [Theme I: r = .44].

> Principle No. 6: The Orthodox Christian model of religious education is Pentecost wherein all languages of the world are used to bring the "Good News." When done in the congregation's mother tongue, religious services are effective inductors and integrators of the Retreat's two goals---to be religiously informed and to be spiritually rewarded.

Evidence: The well known biblical basis for executing the responsibility of the Great Commission of the Risen Christ at the Ascension is, of course, Pentecost. The description of Pentecost in the Book of Acts demonstrates that all languages of the world are fit vehicles for the dissemination of the "Good News." The empirical evidence from this retreat suggests that the induction of religious knowledge and integration of the spiritual within the retreatants through religious services occurred, given the use of the mother tongue of the retreatants. The correlation coefficients between the two Retreat goals for each of the three religious services demonstrates the close relationship of these goals in terms of the retreatants' meaningful participation within these services: (a) Saturday Morning---the Akathist of Jesus Service (r = .95); (b) Saturday Evening---Vespers (r = .95); (c) Sunday Divine Liturgy (r = .49). See Tables Nos. 8-9 and Charts Nos. 1-3.

Principle No. 7: To accomplish the two goals of the Retreat---to be religiously informed and to be spiritually rewarded---adequate time should be made available for the retreatant's solitude, personal prayer, and the opportunity for the Holy Sacraments of Penance, Holy Unction and Holy Eucharist.

Evidence: In Table No. 6, the intercorrelations between the variable "adequacy of allotted time" and the variables "accessibility of retreat master" (r = .41), "effectiveness of retreat master" (r = .38) and "spiritually helpful" (r = .40) were at a middling level. And the mean score of 3.50 (n = 30; s.d. = 1.28) was the collective perception of the retreat participants stating the relative inadequacy of the allotted time for meditation and quiet. The planning of a significant portion of retreat time for meditation, personal prayer and the several healing sacraments---Penance, Holy Unction, and Holy Eucharist---is an important dimension toward achieving the two goals of a Retreat.

Principle No. 8: The priest who has the responsibility of the retreat master has a special role of great religious import and spiritual effect. The diocesan bishop should assign only the most able pastorally-oriented priests to do the pastoral work of the Retreat. His spiritual work through the sacraments of Penance, Holy Unction and Holy Eucharist are of paramount importance, along with accessibility for casual conversation and advising sessions.

Evidence: See Table No. 6. The spiritual significance of the retreat master is demonstrated therein. The accessibility of the retreat master is positively correlated with the retreat master's effectiveness as determined by a .73 correlation coefficient. The accessibility of the retreat master is positively correlated with

the retreat master's spiritual helpfulness as determined by a .77 correlation coefficient. And the retreat master's effectiveness is positively correlated with the retreat master's spiritual helpfulness as determined by a .82 correlation. There is little doubt that the spiritual influence of the retreat master is empirically established. And there is no further doubt that the diocesan bishop ought to assign the most able pastorally-oriented priests to the ministry of the Retreat.

Concluding Thoughts:

The empirical and statistical chain of relationships from the Retreat goals to the instructional variables provided by these eight educational principles ought to bring to the Retreat designer and evaluator some ready tools for developing and improving religious retreats. Also, the complexity of the religious retreat should escape no one. Thus the retreat master along with the theme specialists and the musical director need to be quite deliberate in designing, conducting, and evaluating religious retreats. These short-term religious educational communities are delicate and fragile institutions of high potency for good and for ill. Hence these cannot be planned on the back of an envelop, throwing together tired ideas in a cavalier if not haphazard manner. A high quality religious retreat requires high quality thinking, high quality designing and high quality execution, along with high quality reality-testing through written evaluational feedback from the retreatants. To do less when professional and

scientific knowledge exists is not only shortsighted but morally irresponsible for the Church to tolerate. A scientific case study such as this one demonstrates this point. To help someone in his or her continuing quest to attain St. Anthony's goal of an intelligent soul---the finest achievement in the higher learning---is a weighty responsibility which the desert saints knew so well.

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+++
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Lifted high upon the Cross, O Master, with Thyself
Thou hast raised up Adam and the whole of fallen nature.

---The First Sticheron,
Small Vespers,
The Elevation of the Cross.

CHART NO. 1: GLOBAL EVENTS, REGRESSION STATISTICS

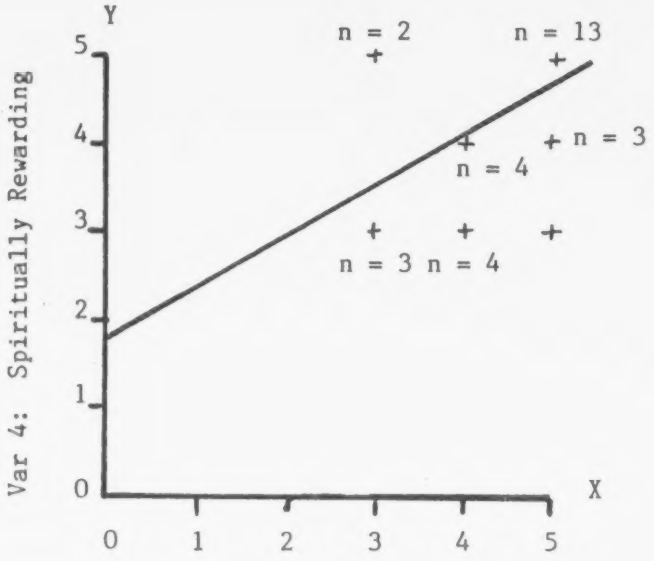
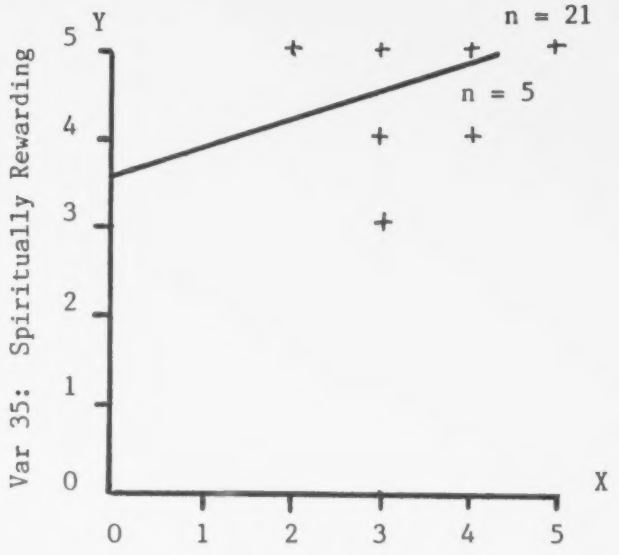
The Whole Retreat	The Divine Liturgy
	
Var 3: Religiously Informed	Var 34: Religiously Informed
$Y = 1.80 + .56X$ $r = .55^{*}$ $n = 32$	$Y = 3.71 + .26X$ $r = .49^{*}$ $n = 31$
$^{*}a = .01$	$^{*}a = .01$

CHART NO. 2: THEME I AND THEME II PROGRAMS, REGRESSION STATISTICS

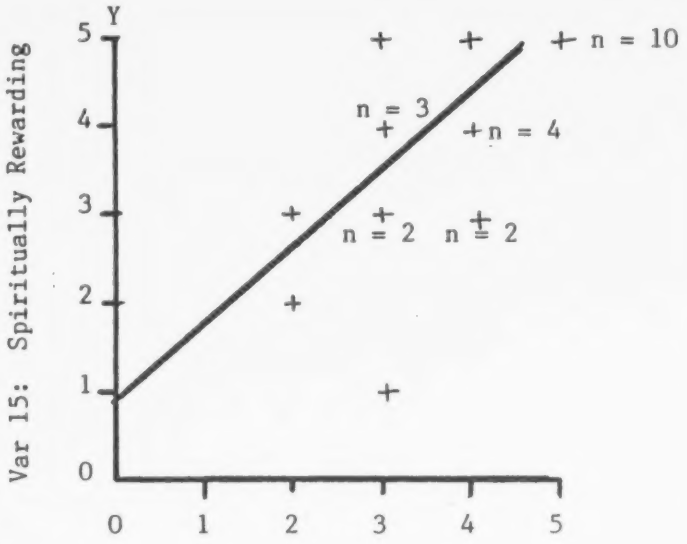
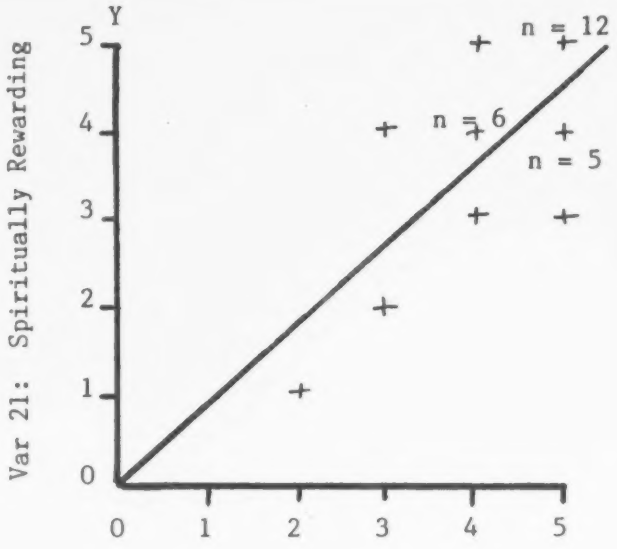
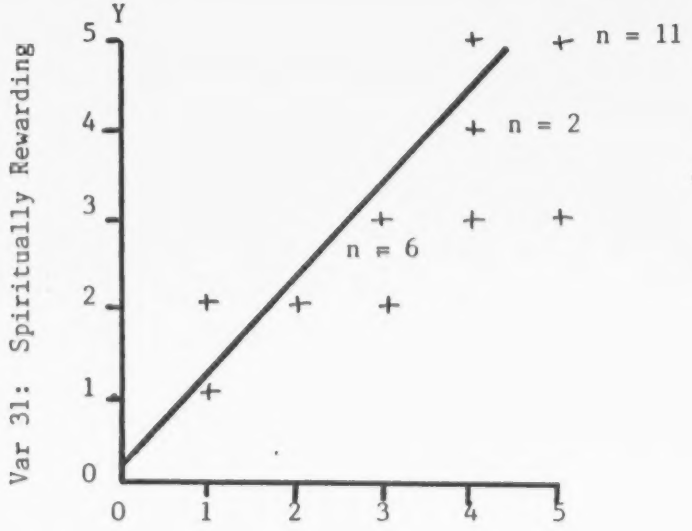
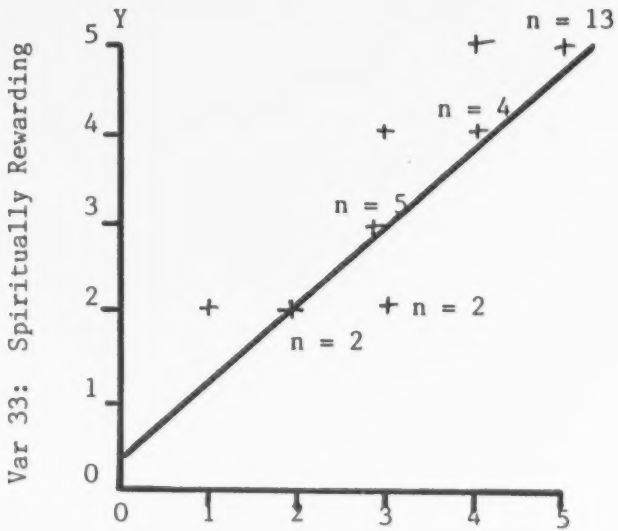
The Theme I Program	The Theme II Program
	
Var 14: Religiously Informed	Var 20: Religiously Informed
Y = .89 + .80X r = .76* n = 26	Y = .02 + .93X r = .75* n = 29
*a = .01	*a = .01

CHART NO. 3: ENGLISH LANGUAGE WORSHIP, REGRESSION STATISTICS

The Akathist Service	The Vespers Service
	
Var 30: Religiously Informed	Var 32: Religiously Informed
Y = .19 + .95X r = .95* n = 26	Y = .25 + .95X r = .94* n = 29
*a = .01	*a = .01

FOOTNOTES

[1] Cf. J. Wilholt, "The Impact of the Social Sciences on Religious Education," Religious Education, Vol. LXXIX, No. 3 (Summer 1984), pp. 367-375.

[2] A. M. Counelis & J. S. Counelis, Choir Retreats: Suggested Guidelines, p. 1.

[3] Mother Maria & K. Ware (Trans. & Eds.), The Lenten Triodion (London, UK: Faber & Faber, 1977), pp. 168-188.

[4] M. Cornwall, et al., "The Dimensions of Religiosity: A Conceptual Model with an Empirical Test," Review of Religious Research, Vol. XXVII, No. 3 (March 1986), pp. 226-244. See also: D. P. Mueller & P. W. Cooper, "Religious Interests and Involvement in Young Adults: A Research Note," Review of Religious Research, Vol. XXVII, No. 3 (March 1986), pp. 245-254. [Note: Both articles have excellent bibliographies.]

[5] Cf. P. Fernando, "Effects on a Weekend Religious Experience on the Values of High Schools Students, as measured by the Allport-Vernon-Lindsey Study of Values," (Ph.D., 1973, Kent State University), Dissertation Abstracts International, Vol. 34, 9A, p. 5625; and, G. L. Wright, "An Analysis of the Effectiveness of Spiritual Life Retreats," (Ed.D., 1980, University of Northern Colorado), Dissertation Abstracts International, Vol. 41 10A, p. 4349.

[6] R. J. Havighurst, Developmental Tasks and Education (3d ed.; New York, NY: David McKay Company, Inc., 1972), pp. 6-7.

[7] The statistical work for this paper was completed on an IBM/PC microcomputer in the Center for Instruction and Technology of the University of San Francisco's School of Education. The statistical software used was: CRISP: Crunch Interactive Statistical Package (San Francisco: Crunch Software Corporation, 1986).

[8] F. Desby, The Choral Music of the Divine Liturgy: Mixed Voices (6th Printing; Los Angeles, CA: Greek Sacred and Secular Music Society, Inc., 1969).

[9] W. J. McKeachie, Teaching Tips: A Guidebook for the Beginning College Teacher (8th ed.; Lexington, MA: D.C. Heath and Company, 1986), Ch. 7 (Lecturing). [Note: Excellent bibliography on all facets of teaching.] Additionally, see the following two encyclopaedic studies: (a) M. J. Dunkin & J. Barnes, "Research on Teaching in Higher Education," in M. C. Wittrock, (ed.), Handbook

of Research on Teaching (3d ed.; New York, NY: Macmillan Publishing Company, 1986), Ch. 26; (b) F. K. Oser, "Moral Education and Values Education: The Discourse Perspective," in Wittrock, op. cit., Ch. 32.

[10] For a description of the Orthodox traditions in biblical exigesis, see: John Meyendorff, Byzantine Theology: Historical Trends and Doctrinal Themes (New York, NY: Fordham University Press, 1974), pp. 20-22. For St. John Chrysostom's analogical argument which he called "typos," see St. John Chrysostom's homily De Poenitentia (PG 49:520). Cf. David Tracy, The Analogical Imagination: Christian Theology and the Culture of Pluralism (New York, NY: Crossroad, 1981).

[11] McKeachie, op. cit., Ch. 4-6 (Discussion Methods).

[12] Counelis & Counelis, op. cit., p. 4. For research on discourse directed to the analysis of value-related texts in religion, see: Oser, op. cit., pp. 931-933.

[13] McKeachie, op. cit., Ch. 14-15 (AV and Computers).

[14] "The Akathist of the Sweetest Lord Jesus Christ,"in Prayer Book (Jordanville, NY: Holy Trinity Monastery, 1960), pp. 247-268.

[15] "Order of Weekday Vespers Service," in K. G. Samaras (ed.), Holy Cross Service Book (Brookline, MA: Holy Cross Orthodox Press, 1978), pp. 51-70.

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APPENDIX A

Church Leadership

CHURCH LEADERSHIP

The Greek Orthodox Archdiocese of North and South America,

The Most Reverend Archbishop Iakovos,
Presiding;

The Diocese of San Francisco,

The Right Reverend Bishop Anthony,
Presiding,

The Very Reverend J. Adams,
Chancellor;

Federation of Greek Orthodox Choirs of the Western State--West,

Mr. T. Pallad, President,
St. Nicholas Greek Orthodox Church, Northridge, CA.

Mrs. T. Manus, Vice President,
Annunciation Greek Orthodox Church, Sacramento, CA.

Mrs. M. Futris, Secretary,
St. Sophia Greek Orthodox Cathedral, Los Angeles, CA.

The 1986 Choir Federation Retreat Committee,

Mrs. L. A. Cardiasmenos, Co-Chair,
Holy Cross Greek Orthodox Church, Belmont, CA.

Mrs. A. M. Counelis, Co-Chair,
Ascension Greek Orthodox Church, Oakland, CA.

Mrs. T. Manus, Federation Vice President,
Annunciation Greek Orthodox Church, Sacramento, CA.

The 1986 Retreat Staff,

The Reverend T. Avramis, Retreat Master,
Resurrection Greek Orthodox Church, Castro Valley, CA.

Dr. J. S. Counelis, Theme II Specialist,
Ascension Greek Orthodox Church, Oakland, CA.

The Reverend C. Mendrinos, Theme I Specialist,
St. Demetrius Greek Orthodox Church, Weston, MA.

Mr. N. Desby, Retreat Choral Director,
St. Sophia Greek Orthodox Cathedral, Los Angeles, CA.

Miss M. Brogolias, Retreat Organist,
Ascension Greek Orthodox Church, Oakland, CA.

Mrs. D. Efstathiou, Leader,
The Community Sing,
Holy Cross Greek Orthodox Church, Belmont, CA.

The 1986 Junior Choir Staff,

The Reverend C. Pappademos, Leader
Holy Cross Greek Orthodox Church, Belmont, CA.

Miss K. Trapp, Leader,
Resurrection Greek Orthodox Church, Castro Valley, CA.

The St. Nicholas Ranch and Retreat Center,

Mr. G. Stratigos, Director.
The Nativity of Christ Greek Orthodox Church, Ignacio, CA.

APPENDIX B

Choir Retreats: Suggested Guidelines

by

Anna M. Counelis & James Steve Counelis

THE DIOCESE OF SAN FRANCISCO

The Federation of Greek Orthodox Church Choirs
of the Western States---West

CHOIR RETREATS: SUGGESTED GUIDELINES

by

Anna Marakas Counelis

and

James Steve Counelis

The Winter 1986 Federation Meeting,
The Greek Orthodox Church of the Nativity,
1110 Dickson Drive,
Ignacio, California 94947,

Saturday,
January 25, 1986.

IGNACIO, CALIFORNIA 94947

January 25, 1986

DIOCESE OF SAN FRANCISCO

The Federation of Greek Orthodox Church Choirs
of the Western States---West

Choir Retreats: Suggested Guidelines

These suggested guidelines are presented in outline form. The content and processes for designing and living these choir retreats (leading to spiritual renewal of the person and the group) require careful thought, planning and sensitive execution. Additionally, there are many principles in these suggested guidelines which are applicable to the programming of workshops.

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I. Definition:

A choir retreat is a period of religious withdrawal from secular activities for the purpose of meditation, the examination of one's conscience, and the reaffirmation of one's faith through study and church music.

II. Purposes:

The purposes of a choir retreat are to provide the opportunity for solitude, tranquility, and introspection about one's personal life within his/her family and community. Through worship and prayer, reflection upon the religious and ethical principles of Orthodox Christianity, Bible and liturgy study, and the music of the Church, a person returns refreshed and rededicated to a genuine Christian life style.

III. Planning the Choir Retreat Program:

A. Time of Year:

Retreats can be planned for any time of the year. The use of a saint's feastday and the major Lenten periods of the Church are especially meaningful. Christmas, the Great Lent, the Feast of the Apostles, and the Dormition of the Virgin Mary are these major Lenten periods.

B. Choir Retreat's Programmatic Theme:

The choir retreat program should be centered around a specific theme. Thematic programming provides the widest creative latitude for organizing the content for all aspects of the choir retreat, be that content religious, historical, biblical, liturgical or musical.

C. Spiritual Development of Retreat Participants:

The Orthodox Church has a wide variety of worship and prayer services through which the personal and corporate development of spirituality are enhanced. Especially, the Divine Liturgy and the confessional are appropriate sacraments which should be held.

Time periods for personal reflection, self-examination and prayerful meditation need to be set aside.

Time periods for thematic lectures, small discussion groups, and the study of biblical, liturgical or other readings need to be structured.

Time periods for the study of the religious content of the retreat's liturgical and musical program need to be set aside.

D. Musical Development of Retreat Participants:

Practice periods for the retreat group's choral development using selected liturgical music of the choir retreat need to be the significant bases for the retreat group's development of musical skills.

Practice periods for the cultivation of choral singing skills among the choir retreat participants need to be provided.

A reasonable variety of music appropriate to the retreat's theme would be useful, given the time constraints of the retreat.

E. Recreation for Retreat Participants:

Mild physical recreation periods for catch, golf driving, photography, hiking, croquet, boating, and fishing are appropriate. Also recreational singing, instrument playing, and board games are useful alternatives, especially when the weather is not cooperative.

F. Evaluation of the Retreat by Participants:

An evaluation of the whole choir retreat needs to be done. A brief questionnaire should be developed; and a half-hour group session which has the purpose of eliciting constructive suggestions for the next retreat would be useful.

IV. Choir Retreat Leadership:

The leaders for the choir retreat should be the following: (1) The Choir Retreat Chair for Arrangements and Administration; (2) Musical Director; (3) Organist; (4) Priest/Retreat Master; (5) Theme Specialist; (6) Music Clinician.

Federation policy should be made as to which costs for choir retreat personnel are to be borne by the Federation.

VI. Arrangements and Administration of the Choir Retreat:

A suitable site with adequate room arrangements and reasonable accommodations for housing and food need to be selected.

All study materials and music must be provided.

Adequate lead time is necessary for booking accommodations, making arrangements for the choir retreat personnel, program planning, announcement preparation and the publicity for the choir retreat, preparation and delivery of study materials, and the development of a pre-paid reservation system.

The announcement for the choir retreat should contain the following elements: (1) the full name, address, and telephone of the retreat site; (2) the inclusive dates and times of the retreat; (3) the theme, a short program listing, and the guest specialists of the retreat; (4) a "cut-off" reservation form; (5) the total cost of the retreat; (6) the deadline date for reservations and their payment; (7) the full name, address and telephone number of the retreat chair to whom the reservation forms are to be sent.

The "cut-off" reservation form should contain the following elements: (1) full name of the choir retreat participant; (2) full address of the choir retreat participant; (3) home telephone number; (4) the parish church; (5) the choir retreat participant's vocal part in choral

singing; (6) the full name, address and telephone of the choir retreat chair to whom the reservation form is to be sent.

The choir retreat chair should seek the Federation membership list for mailing purposes.

Publicity for the choir retreat should be sought through local newspapers, parish bulletins and the Diocesan Voice. The Federation's appeal should be directed to people with musical interests who may wish to widen their religious and musical experiences, hopefully, recruiting new choir members and re-attracting former members.

VII. Some Educational Principles:

There should be available at the retreat site reference and background material on the choir retreat's theme.

There should be available at the retreat site meditational reading material. Extra Bibles should be available.

The choir retreat participants should be encouraged to bring their own Bibles and a small personal icon for their own meditation in their room or elsewhere.

The thematic specialist should have some study materials for distribution to the choir retreat participants. Also, the thematic specialist should be encouraged to provide a brief bibliography of readily available books and the sources for procuring these books.

The priest/retreat master should be encouraged to have meditational materials for distribution to the choir retreat participants. Also the priest/retreat master should be encouraged to provide a short bibliography of Orthodox Christian meditational materials that are readily available and the sources for procuring these meditational materials.

The discussion groups should be from 6 to 10 persons in size for greater individual participation. Discussions should be guided by the discussion leader so as not to ramble topically as well as to avoid some one person dominating the discussion group.

Each lecture session should be about 30-45 minutes with a question/answer session of about 30 minutes duration. The lecturers should be informed of the time format in advance so that they can plan for it.

APPENDIX C

FOURTH ANNUAL FEDERATION CHOIR RETREAT

March 14-16, 1986

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Schedule

THE DIOCESE OF SAN FRANCISCO

Federation of Greek Orthodox Church Choirs
of the Western States---West

FOURTH ANNUAL FEDERATION CHOIR RETREAT

March 14-16, 1986

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Schedule

FRIDAY:

8:00 P.M.	Arrival & Dinner.
9:30	Ice Breaker

SATURDAY:

7:00 A.M.	Wake-up!
7:30	Morning Service.
8:00	Breakfast.
9:00	Introductory Session: Welcome, Mrs. Anna M. Counelis, Retreat Co-Chair. Opening Remarks, The Rev. Tom Avramis, Retreat Master.
9:30-11:30	First Retreat Theme: "Music and Spiritual Experience," The Rev. Constantine Mendrinos.
11:30-1:30 P.M.	Liturgy Rehearsal: Mr. Neal Desby, Conductor, Miss Maria Brogolias, Organist.
1:30-3:30	Lunch + Quiet Time/Meditation.*

3:30-5:30	Second Retreat Theme: "Sacred Time for Adam, Eve and Me," James Steve Counelis. [Please bring your Bible to this session.]
5:30-6:00	Quiet Time/Meditation.
6:00-7:00	Vespers.
7:00-8:00	Dinner.
8:00-9:00	"Liturgical Music in the Computer Age," A Lecture/Demonstration, The Rev. Constantine Mendrinos.
9:00 ---> ?	Sing-along with Mrs. Dimmie Efstathiou + Free Time.

SUNDAY:

8:00 A.M.	Wake up!
9:00	Cheese Fare Sunday, The Divine Liturgy of St. John Chrysostom, Epistle: Rom. 13:11-14:4, Gospel: Matt. 6:14-21.
11:00	Brunch.
12:00	Retreat Evaluation + Farewell!

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But you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of the darkness into his wonderful light.

---I Peter 2:9
The Jerusalem Bible

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*Fr. Tom Avramis, Retreat Master, will be pleased to schedule confessions and counseling time during this period.

APPENDIX D

Sacred Time for Adam, Eve, and Me:
A Retreat Text and Discussion Guide

by

James Steve Counelis

THE DIOCESE OF SAN FRANCISCO

The Federation of Greek Orthodox Church Choirs
of the Western States---West

SACRED TIME FOR ADAM, EVE AND ME:

A RETREAT TEXT AND DISCUSSION GUIDE

by

James Steve Counelis

Choir Federation Retreat,
Cheese Fare Sunday, 1986,
St. Nicholas Ranch and Retreat Center,
Dunlop, California

San Francisco, California

March 14-16, 1986

SACRED TIME FOR ADAM, EVE AND ME:

A RETREAT TEXT AND DISCUSSION GUIDE

by

James Steve Counelis*

Introduction

This Sunday before the beginning of Great Lent is celebrated in our Orthodox Church as the Sunday of Forgiveness. We commemorate a significant religious event---the expulsion of Adam and Eve from Paradise. [Genesis 3]

Our Orthodox hymnographers use the Bible for their content. Through their creative piety, we learn to pray with them as they teach us. During the vesper services for the Sunday of Forgiveness---also known popularly as Cheese Fare Sunday---the following four hymns (called stichera) are chanted. These hymns are found in the Triodion. They are based upon the Genesis text on the expulsion of Adam and Eve. Through a study of these texts, the retreat theme "Sacred Time for Adam, Eve and Me" will become clear, for it is through Adam and Eve that the hymnographer teaches us about our souls and helps us to pray.

Discussion Goals

The following goals are suggested in order to provide guidance and point to our discussions:

(1) to read, briefly, the biblical record of Adam and Eve's expulsion from Eden;

(2) to read each of the four stichera from the vespers of Cheese Fare Sunday in terms of the given questions;

(3) to determine the spiritual status of Adam and compare it with our own spiritual status.

Let us first read Genesis 1-3.

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*Dr. James Steve Counelis, School of Education, The University of San Francisco, San Francisco, California 94117-1080.

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The Text and Questions

Sticheron One

Verse No. 1:

The Lord my Creator took me as dust from the earth and formed me into a living creature, breathing into me the breath of life and giving me a soul; He honoured me, setting me as ruler upon earth over all things visible, and making me companion of the angels. But Satan the deceiver, using the serpent as his instrument, enticed me by food; he parted me from the glory of God and gave me over to the earth and to the lowest depths of death. But, Master, in compassion call me back again. [Gen. 1:23; 2:7; Ps. 8: 6-8]

Question 1: Who is the speaker?

Verse No 2:

In my wretchedness I have cast off the robe woven by God, disobeying Thy divine command, O Lord, at the counsel of the enemy; and I am clothed now in fig leaves and in garments of skin. I am condemned to eat the bread of toil in the sweat of my brow, and the earth has been cursed so that it bears thorns and thistles for me. But, Lord, who in the last times wast made flesh of a Virgin, call me back again and bring me into Paradise. [Gen. 3:7, 18-19, 21]

Question 2: What is the speaker's frame of mind?

Verse No. 3:

O precious Paradise, unsurpassed in beauty, tabernacle built by God, unending gladness and delight, glory of the righteous, joy of the prophets, and dwelling of saints, with the sound of thy leaves pray to the Maker of all; may He open unto me the gates which I closed by my transgression, and may He count me worthy to partake of the Tree of Life and of the joy which was mine when I dwelt in thee before.

Question 3: As a reader, do you have empathy with the remorse of the speaker? Why?

Verse No. 4:

Adam was banished from Paradise through disobedience and cast out from delight, beguiled by the words of a woman. Naked he sat outside the garden, lamenting "Woe is me!" Therefore let us all make haste to accept the season of the Fast and hearken to the teaching of the Gospel, that we may gain Christ's mercy and receive once more a dwelling-place in Paradise.

Question 4: Who is the speaker in this passage? What is the message?

Sticheron Two

Adam sat before Paradise and, lamenting his nakedness, he wept: "Woe is me! By evil deceit was I persuaded and led astray, and now I am an exile from glory. Woe is me! In my simplicity I was stripped naked, and now I am in want. O Paradise, no more shall I take pleasure in thy joy; no more shall I look upon the Lord my God and Maker, for I shall return to the earth whence I was taken. O merciful and compassionate Lord, to Thee I cry aloud: I am fallen, have mercy upon me."

Question 5: Does Adam take responsibility for his action and his relationship with God? Why?

Sticheron Three

The sun hid its rays, the moon and stars were turned to blood, the mountains were afraid, the hill trembled, when Paradise was shut. Adam departed, beating his hands upon his face and saying: "I am fallen: merciful Lord, have mercy on me."

Question 6: What is the meaning of the hymnographer's references to natural phenomena?

Sticheron Four

Adam was cast out of Paradise through eating from the tree. Seated before the gates he wept, lamenting with a pitiful voice and saying: "Woe is me, what have I suffered in my misery! I transgressed one commandment of the Master, and now I am deprived of every blessing. O most holy Paradise, planted for my sake and shut because of Eve, pray to Him that had made thee and fashioned me, that once more I may take pleasure in thy flowers." Then the Saviour said to him: "I desire not the loss of the creature I fashioned, but that he should be saved and come to knowledge of the truth; and when he comes to me I will not cast him out." [I Tim. 2:4; John 6:37]

Question 7: Are Adam's cries of woe genuine? How do you know?

Question 8: Is Adam's life a hopeless mess? Why?

Text: Mother Mary and Archimandrite Kallistos Ware (ed. and trans.), The Lenten Triodion (London: Faber and Faber, 1978/1984).

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Recommended Reading

Stanley Harakas, Living the Liturgy ([Minneapolis, MN]: Light and Life Publ[lishing] Co., 1974).

Alexander Schmemann, Great Lent ([Crestwood, NY]: St. Vladimir's Seminary Press, 1969).

Kallistos Ware, The Orthodox Way (Crestwood, NY: St. Vladimir's Orthodox Seminary, 1979).

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Sources for Orthodox Books

Hellenic College/Holy Cross Press, 50 Goddard Avenue, Brookline, MA, 02146. Tel: 617/232-4544.

Light and Life Publishing Company, 3450 Irving Avenue South, Minneapolis, MN, 55408. Tel: 612/925-3888.

St. Vladimir's Seminary Press, Crestwood, NY, 10707.

APPENDIX E

The Adult Retreat: The Search for Scientific Literature

by

James Steve Counelis

THE ADULT RETREAT: THE SEARCH FOR SCIENTIFIC LITERATURE

by

James Steve Counelis

Introduction:

A diligent effort was made to find empirical scientific studies on the adult religious and educational institution called "the retreat." The following indices were used: (1) Art & Humanities Citation Index, 1976-1986; (2) Comprehensive Dissertation Index, 1861-1972; (3) Comprehensive Dissertation Index, 1973-1982; (4) Comprehensive Dissertation Index: 1984 Supplement, Vols. 3-4; (5) Cumulative Subject Index to Psychological Abstracts, 1927-1983; (6) Cumulative Title Index of the Library of Congress through 1981; (7) Dissertation Abstracts, 1985; (8) Dissertation Abstracts, March-April 1986; (9) Index to Religious Literature, 1971-1976; (10) Psychological Abstracts Index, 1984-1985; (11) Psychological Abstracts, 1984; (12) Religion Index One: Periodicals, 1977-1985; (13) Religion Index Two: Multiauthored Works, 1970-1984; (14) Religious Books: 1876-1982; (15) Social Science Index, 1974-1986. Additionally, an ERIC computer search was conducted. The following is a brief discussion of the results.

Though religious behavior has been studied scientifically since the mid-1920s, the scientific study of the retreat appears to have begun with the 1962 Hennessy doctoral dissertation on high school students and the closed retreat. However, the bulk of the

literature on retreats is either of the devotional how-to-do-it type along with exemplary sermons or philosophical/theological /psychological/personal observations and discussions by practitioners. In both of these literatures, the application of science to understanding human learning within the adult retreat setting had not occurred.

Of the literature produced since 1960, there are published reports by scientists and practitioners with interests in pastoral counseling who have used religious settings for therapeutic and support groups (Sisney & Shewmaker, 1964), often named "retreat groups." These reports are concerned with the application of small group theory to the pastoral needs of the parish, these needs not being primarily defined in religious or spiritual terms. Indeed, the whole June 1964 issue of Pastoral Psychology (Vol. 15, No. 146) was devoted to the use of small groups in church life. And in this context, there is the current development of interest in the retreat for its secular educational value as illustrated by the Crouse & Weiss (1984), Plaut, et al. (1982), and Young & Rosen (1985) papers listed below. In the popular magazines, the business world has even noted some interest in the retreat for executives. The adult religious retreat as an object of scientific study, then, is comparatively recent.

The criteria for developing of the following bibliography were: (1) the study of the adult retreat had to be oriented by theory; (2) the study of the adult retreat had to be systematic;

(3) the study of the adult retreat had to have some form of data collected and studied with as much rigor as the data and theory allowed. Hence purely philosophical, theological, post hoc systematization of practical experience and "pop psychology" writing were excluded. Though there were many scientific studies on religious behavior that would have a bearing upon the adult retreats, the adult religious retreat as the object of study remained the focus of this bibliography, wherein the religious and spiritual development of the person was its prime compound purpose. The studies given below had been conducted in both Roman Catholic and Protestant settings. And to the knowledge of this writer, this scientific case study is the first on a Greek Orthodox retreat. Additionally, several scientific studies relating to adolescents were included because these were the only ones in the empirical study of the retreat, believing that there would probably be some merit in them for the study of adult retreats.

Bibliography:

[1] P. B. Birch (D.Min. diss., 1985, Catholic University of America), "The Domestic Church: A Retreat Experience Empowering Families to Worship and Mission," Dissertation Abstracts International, Vol. 40, No. 2, p. 451A.

[2] E. N. R. Balcruz (D.Min. diss., 1980, Catholic University of America, "Growing Processes in Retreat Ministry Focusing on Values Clarification," Dissertation Abstracts International, Vol. 41, No. 2A, p. 613.

[3] H. J. Brendel (Ph.D. diss., 1974, North Texas State University), "The Effect of Counseling and Religious Groups upon Selected Personality and Behavioral Variables," Dissertation Abstracts International, Vol. 35 (9A), p. 5806.

[4] A. D. Campbell (D. Min. diss., 1981, Pacific School of Religion), "The Role of Retreats in Fostering Spiritual Growth and a Maturing Congregation."

[5] R. H. Crouse & A. Scott, "A Dual-Career Couples Retreat for Family Housing Residents," Journal of College Student Personnel, Vol. 25, No. 4 (July 1984), pp. 368-370.

[6] E. A. Daniel (Ph.D. diss., 1975, University of Illinois, Champaign-Urbana), "The Effect of Knowledge of Instructional Objectives in Affective and Cognitive Learning of Adults in a Religious Education Setting," Dissertation Abstracts International, Vol. 36 (1A), pp. 185-186.

[7] P. Fernando, (Ph.D. diss., 1973, Kent State University), "Effects on a Weekend Religious Experience as the Values of High School Students, as measured by the Allport-Vernon-Lindsey Study of Values," Dissertation Abstracts International, Vol. 34, No. 9A, p. 5625.

[8] B. A. Gaugl (D.Min. diss., 1973, Drew University), "Unlimiting God: A Model for a Local Church Retreat and Support System for Women Exploring the Images of God," Dissertation Abstracts International, Vol. 46, No. 7A, p. 1979.

[9] N. W. Goodacre, Experiments in Retreats, (London: A. R. Mowbray Co., Ltd., 1970).

[10] J. A. Gwaltney, "Spiritual Development through Designed Exercises in a Small Group Setting," Perkins School of Religion Journal, Vol. 28, No. 4 (Summer 1975), pp. 1-24.

[11] T. C. Hennessy (Ph.D. diss., 1962, Fordham University), "A Study of the Changes and Permanence in the Religious Ideals of High School Students after a Closed Retreat," Dissertation Abstracts International, Vol. 13, No. 9, p. 3234.

[12] H. R. Hubbard & J. C. Bledsoe, "Some Effects of an Experimental Curriculum Designed to meet the Religious Needs of Gifted Adolescents," [15-24 year olds], Psychological Reports, Vol. 44, No. 3 (Part 2: June 1979), pp. 1047-1050.

[13] S. M. Plaut, et al., "Intensive Medical Student Support Groups: Format, Outcome, and Leadership Guidelines," Journal of Medical Education, Vol. 57, No. 10 (Part I: October 1982), pp. 778-786.

[14] J. B. Simons, Retreat Dynamics (Notre Dame, IN: Fides Publishers, 1967).

[15] V. V. Sisney & K. L. Shewmaker, "Group Psychotherapy in a Church Setting," Pastoral Psychology, Vol. 15, No. 145 (September 1964), pp. 36-40.

[16] E. M. Stockslager (Ed.D. diss., 1979, Boston University School of Education), "The Description and Analyzation of the Shalom Retreat: Training in the Art of Loving," Dissertation Abstracts International, Vol. 40, No. 1A, p. 180.

[17] R. S. Stoudt (D.Min. diss., 1979, Lancaster Theological Seminary), "The Intensive Retreat Model: An Experience aimed at facilitating Spiritual Growth," Dissertation Abstracts International, Vol. 40, No. 4A, p. 2115.

[18] J. H. Strickland (Ed.D. diss., 1981, Texas Tech University), "The Effects of Two Marriage Enrichment Retreat Models on Marital Satisfaction," Dissertation Abstracts International, Vol. 42, No. 10A, p. 4305.

[19] A. D. Thompson, "Experience and Knowledge: A Study of Theological Understanding and Pedagogical Priorities," Character Potential: A Record of Research, Vol. 9, No. 4 (November 1981), pp. 193-202.

[20] G. L. Wright (Ed.D. diss., 1980, University of Northern Colorado), "An Analysis of the Effectiveness of Spiritual Life Retreats," Dissertation Abstracts International, Vol. 41, No. 10A, p. 4349.

[21] M. E. Young & L. S. Rosen, "The Retreat: An Educational Growth Group," Journal for Specialists in Group Work, Vol. 10, No. 3 (September 1985), pp. 157-163.

Supplementary Note:

There are a goodly number of "how to do it" books which certainly varied in quality. However, there is one such volume written for those who design retreats for adolescents which I believe is a first rate volume in the practical sense. Though written under Baptist Church auspices, the principles are still general enough for wider application. Book title: Arlo Richter, et al., The Group Retreat Book (Loveland, CO: Group Books, 1983).

APPENDIX F

Retreat Evaluation Form

by

James Steve Counelis

FOURTH ANNUAL FEDERATION CHOIR RETREAT

March 14-16, 1986

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Retreat Evaluation Form*

Introduction:

The Fourth Annual Choir Federation Retreat was intended to be a rewarding experience for the mind and the soul. Hopefully, this retreat has been beneficial for you. Through this Retreat Evaluation Form, future retreat organizers will be aided in planning better programs. Your help is solicited.

---Mrs. Leslie A. Cardiasmenos,
Mrs. Anna M. Counelis,
Co-Chairs.

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Directions:

For each program element given below, please circle the number which best reflects your estimate or rating of the program element in terms of the scale given at the right of the line of rating numbers. The number "5" represents the high (and positive) end of each scale. The number "1" represents the low (and negative) end of each scale

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1. Retreat program as a whole.

5	4	3	2	1	Interest: High to Low
5	4	3	2	1	Effective: Very to Not Very
5	4	3	2	1	Religiously Informative: Very to Not Very
5	4	3	2	1	Spiritually Rewarding: Very to Not Very

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*Designed and prepared by Dr. James Steve Counelis, School of Education, The University of San Francisco, San Francisco, California 94117-1080.

2. Liturgy Rehearsal.

5	4	3	2	1	Effective: Very to Not Very
5	4	3	2	1	Amount of Time: Adequate to Inadequate
5	4	3	2	1	Learning Experience: Excellent to Poor
5	4	3	2	1	Constructive Use of Time: Excellent to Poor

3. First Retreat Theme: Music and Spiritual Experience.

5	4	3	2	1	Interest: High to Low
5	4	3	2	1	Effectiveness of Format: High to Low
5	4	3	2	1	Quality of Instruction: Excellent to Poor
5	4	3	2	1	Quality of Materials: Excellent to Poor
5	4	3	2	1	Group Participation: High to Low
5	4	3	2	1	Religiously Informative: Very to Not Very
5	4	3	2	1	Spiritually Rewarding: Very to Not Very

4. Second Retreat Theme: Sacred Time for Adam, Eve and Me.

5	4	3	2	1	Interest: High to Low
5	4	3	2	1	Effectiveness of Format: High to Low
5	4	3	2	1	Quality of Instruction: Excellent to Poor
5	4	3	2	1	Group Participation: High to Low
5	4	3	2	1	Religiously Informative: Very to Not Very
5	4	3	2	1	Spiritually Rewarding: Very to Not Very

5. Quiet Time/Meditation.

5	4	3	2	1	Time Allotted: Adequate to Inadequate
5	4	3	2	1	Accessibility of Retreat Master: Very to Not Very
5	4	3	2	1	Effectiveness of Retreat Master: Very to Not Very
5	4	3	2	1	Spiritually Helpful: Very to Not Very

6. Lecture/Demonstration: Liturgical Music in the Computer Age.

5	4	3	2	1	Interest: High to Low
5	4	3	2	1	Appropriateness of Topic: Very to Not Very
5	4	3	2	1	Informative: Very to Not Very
5	4	3	2	1	Quality of Instruction: Excellent to Poor

7. Saturday Morning Service.

5	4	3	2	1	Religiously Informative: Very to Not Very
5	4	3	2	1	Spiritually Rewarding: Very to Not Very

8. Saturday Vespers.

5	4	3	2	1	Religiously Informative: Very to Not Very
5	4	3	2	1	Spiritually Rewarding: Very to Not Very

9. Sunday Divine Liturgy.

5	4	3	2	1	Religously Informative: Very to Not Very
5	4	3	2	1	Spiritually Rewarding: Very to Not Very

RANCH FACILITIES AND SERVICES

1. Sleeping Quarters.

5	4	3	2	1	Cleanliness: Excellent to Poor
5	4	3	2	1	Availability of Linens & Towels: Excellent to Poor

2. Bathroom and Toilet Facilities.

5	4	3	2	1	Cleanliness: Excellent to Poor
5	4	3	2	1	Working Order: Excellent to Poor

3. Food and Food Service.

5	4	3	2	1	Food Quality: Excellent to Poor
5	4	3	2	1	Food Preparation: Excellent to Poor
5	4	3	2	1	Food Service: Excellent to Poor

4. Staff.

5	4	3	2	1	Helpfulness: Very to Not Very
5	4	3	2	1	Pleasant Dispositions: Very to Not Very

Please write on the back of this evaluation form your additional comments on the Retreat Program and/or the Ranch facilities. Thank you!

APPENDIX G

An Evaluational Report on the Ranch Facilities and Services

by

James Steve Counelis

AN EVALUATIONAL REPORT ON THE RANCH FACILITIES AND SERVICES

As a part of the evaluation of the 1986 Choir Federation Retreat at the St. Nicholas Ranch and Retreat Center, Squaw Valley, California, a four topic set of nine question items was incorporated into the Retreat Evaluation Form. From the results given below, it appears that the retreatants were collectively well satisfied with the Ranch facilities and services as they experienced the use of them. There was one service that was not listed, this being the request for a well stocked book store. This writer thought this service to have been excellent, the books and pamphlets being across a wide spectrum of topics and of excellent quality. The scaling of these items was on a five-point continuum, with the number "5" being the "high" of the continuum and the number "1" being at the "low" end.

Sleeping Quarters:

(a) Cleanliness:
Range: Excellent (5) to Poor (1),
Mean Score: 4.61; s.d. = .70; n = 33;

(b) Availability of Towels and Linens:
Range: Excellent (5) to Poor (1),
Mean Score: 4.23; s.d. = .94; n = 30;

Bathroom and Toilet Facilities:

(a) Cleanliness:
Range: Excellent (5) to Poor (1),
Mean Score: 4.66; s.d. = .60; n = 32;

(b) Working Order:
Range: Excellent (5) to Poor (1),
Mean Score: 4.58; s.d. = .67; n = 31;

Food and Food Service:

(a) Food Quality:
Range: Excellent (5) to Poor (1),
Mean Score: 4.58; s.d. = .61; n = 33;

(b) Food Preparation:
Range: Excellent (5) to Poor (1),
Mean Score: 4.61; s,d, = .56; n = 33;

(c) Food Service:
Range: Excellent (5) to Poor (1),
Mean Score: 4.70; s.d. = .53; n = 33;

Staff:

(a) Helpfulness:
Range: Very Helpful (5) to Not Very Helpful (1),
Mean Score: 4.71; s.d. = .57; n = 33;

(b) Pleasant Dispositions:
Range: Very Pleasant (5) to Not Very Pleasant (1),
Mean Score: 4.76; s.d. = .56; n = 33.

APPENDIX H

The Cronbach Alpha Reliability Coefficient: a Statistical Study

Alpha reliability File: retreat Date: 09-09-1986

FILTER: None

Alpha: 0.9422 Standardized alpha: 0.9429 Homogeneity ratio: 0.3078

Scale mean: 189.824 Scale variance: 441.654

Number of items: 44 Minimum interitem correlation: -0.456
Maximum interitem correlation: 1.000
Average interitem correlation: 0.273

DDDD

Alpha reliability File: retreat Date: 09-09-1986

FILTER: None

Item	Item-Scale Correlation	Alpha if item is deleted	HR if item is deleted
VAR2	0.649	0.940	0.305
VAR3	0.292	0.943	0.315
VAR4	0.804	0.939	0.301
VAR5	0.411	0.942	0.311
VAR6	-0.273	0.946	0.331
VAR7	0.497	0.941	0.309
VAR8	0.158	0.943	0.314
VAR9	0.636	0.940	0.304
VAR10	0.702	0.940	0.303
VAR11	0.676	0.940	0.305
VAR12	0.734	0.939	0.302
VAR13	0.572	0.941	0.306
VAR14	0.655	0.940	0.304
VAR15	0.729	0.939	0.301
VAR16	0.347	0.942	0.311
VAR17	-0.144	0.943	0.315
VAR18	-0.015	0.943	0.315
VAR19	-0.010	0.943	0.314
VAR20	0.205	0.943	0.316
VAR21	0.535	0.941	0.308
VAR22	0.102	0.945	0.324
VAR23	0.444	0.942	0.311
VAR24	0.728	0.939	0.302
VAR25	0.635	0.940	0.305
[illegible]6	0.208	0.944	0.320
VAR27	0.484	0.941	0.310
VAR28	0.562	0.941	0.307
VAR29	0.462	0.941	0.311
VAR30	0.861	0.938	0.294
VAR31	0.869	0.937	0.294
VAR32	0.828	0.938	0.297
VAR33	0.859	0.938	0.296
VAR34	0.733	0.939	0.302
VAR35	0.414	0.942	0.309
VAR36	0.409	0.942	0.310
VAR37	0.454	0.941	0.310
VAR38	0.409	0.942	0.310
VAR39	0.397	0.942	0.311
VAR40	0.686	0.941	0.306
VAR41	0.764	0.940	0.304
VAR42	0.682	0.941	0.306
VAR43	0.737	0.940	0.304
VAR44	0.642	0.941	0.306

APPENDIX I

Sacred Time for Adam. Eve and Me: Some Lecture Notes

by

James Steve Counelis

SACRED TIME FOR ADAM, EVE AND ME: SOME LECTURE NOTES

by

James Steve Counelis*

Introduction

These are intended to be sketchy lecture notes in the sense that I wish the members of this retreat to have something brief in hand with basic information which they can take home. The purpose of this brief presentation is to set the stage for reading and understanding the vesper's stichera for the Sunday of Forgiveness or Cheese Fare Sunday---this Sunday's liturgical theme of the Great Lent. The English text for these stichera is given in my prepared retreat booklet, titled, Sacred Time for Adam, Eve and Me: A Retreat Text and Discussion Guide.

Theme

Cheese Fare Sunday has the theme of God's expulsion of Adam and Eve from Eden. That theme is dramatically underscored in the vesper's stichera which are given in the retreat booklet for reading and discussion. The thread which holds together the expulsion account of the Bible and the hymnographer's content is more than the Bible being the source for the content of the hymnographer's poem. Indeed, Cheese Fare Sunday is part of the road which the Orthodox Christian travels during the Great Lent on to Passion Week and the Resurrection. Sacred Time is the road which every Orthodox Christian travels throughout his or her life until the Second Coming and the Last Judgment.

Sacred Time

The term "Sacred Time" has a number of meanings within the context of this presentation, though each meaning sits within another concept of Sacred Time---much like Chinese boxes which fit inside one another. The following list of notions of Sacred Time begins with the broadest and most external notion, each succeeding notion descending in scale to ideas of Sacred Time which are more personal and internal.

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Sacred Time as the historic life of the Church: This sense of Sacred Time is the historic road of the Church from the time of God's Creation and the eventual expulsion of Adam and Eve, on to the Christ event and to Pentecost, and then on to the Second Coming and the Last Judgment. From this notion of Sacred Time, one gains insight into God's grandiose scheme for us today---to live in this period of Pentecost which spans from the Day of Pentecost on to the Second Coming and the Last Judgment. All of human history is within this period of Pentecost; and we along with all of the saints of the Church are part of Sacred Time through our lives within the Church.

Sacred Time as the sacramental life of the person: The biography of every believer is part of Sacred Time, each person being within the Pentecostal life of the Church as a whole. The salvation of one's own soul is the most important business a person has. Through one's participation in the several sacraments of the Church, a person lives in Sacred Time, hopefully moving to deification and salvation.

Sacred Time as the prayer life of the person: Through personal prayer and common worship within the Church's liturgical life, the Orthodox Christian's biography becomes Sacred Time when lived in communion with God through Eucharist and the other sacraments, through prayer and worship, through faith and good works. Among every person's good works are the following: (1) a firm commitment to the Christ, our Redeemer, to be His own; (2) the glorious life within one's own family; (3) a vocation that becomes a testament of one's prayer and personal service to others in the Church and the world near and far.

Worship

Worship is Sacred Time. Orthodox Christian liturgical life is built upon the principle of Sacred Time. There are four cycles of time. The first cycle is the daily cycle which consists of vespers (esperinon), compline (apodeipnon), midnight office (mesonyktikon), matins (orthros), and the First, Third, Sixth and Ninth Hours. The second cycle is the weekly cycle of the eight tones as found in the Octoechos. The third cycle consists of the annual cycle of movable feasts centered on Easter as found in the Triodion and Pentecostarion. The fourth cycle includes the annual cycle of fixed feasts commencing on September 1 (The Indiction) as found in the Menaia. Properly, the Eucharist is liturgy about the eschatological and hence does not belong to any cycle. Within monastic communities, Eucharist is not usually celebrated daily. It is celebrated usually sometime after the Sixth Hour, except during fasts when Eucharist is celebrated after vespers. These cycles of appointed liturgical times illustrate Sacred Time as liturgy.

Vespers

The ecclesial day begins at 6:00 P.M. on one solar day and ends at 6:00 P.M. on the next solar day. Vespers are held at 6:00 P.M., the beginning of the ecclesial day. Hence, our vespers of the Sunday of Forgiveness or Cheese Fare Sunday will be held at 6:00 P.M. this evening. In this evening's vesper service, the four stichera given in my prepared retreat booklet will be chanted.

The Four Cheese Fare Stichera

The term "sticheron" (singular) refers to a hymn (troparion) which is sung after a verse (stichos) of a psalm. These stichera (plural) are collectively a dramatic poem on the expulsion of Adam and Eve from Eden. The reading of the Genesis account of the expulsion will provide each of us with the biblical "facts." The reading of the hymnographer's poetry will be the object of this retreat, for it is through dramatic poetry we are being taught something about our personal trek during this Great Lent and our longer road toward deification and salvation at the Second Coming and Last Judgment of God. Hopefully, the theme "Sacred Time for Adam, Eve and Me" will become clearer in personal spiritual meaning by the end of this session.

A Select List of Sources on Orthodox Liturgical Practice

The following is a brief list of books which are available through libraries or purchase. See sources for the purchase of Orthodox Christian books at the end of my retreat guide.

(1) Mother Mary and Kallistos Ware (eds. & trans.), The Festal Menaion, (London: Faber and Faber, 1969/1977).

(2) Mother Mary and Kallistos Ware (eds. & trans.), The Lenten Triodion, (London: Faber and Faber, 1977).

(3) John Meyendorff, Byzantine Theology: Historical Trends and Doctrinal Themes, (New York: Fordham University Press, 1974).

(4) Alexander Schmemann, Introduction to Liturgical Theology, trans. by Ashleigh E. Moorhouse, (London: The Faith Press, Ltd., 1966).

(5) Alexander Schmemann, Great Lent, ([Crestwood, NY]: St. Vladimir's Seminary Press, 1969).

(6) Timothy Ware, The Orthodox Church, (Baltimore, MD: Penguin Books, 1963).

(7) Egon Wellesz, A History of Byzantine Music and Hymnography (2d ed.; Oxford at the Clarendon Press, 1961).

APPENDIX J

Retreat Evaluation Form: Freeform Written Comments

RETREAT EVALUATION FORM: FREEFORM WRITTEN COMMENTS

Introduction:

On the bottom of p. 5 of the Retreat Evaluation Form, the questionnaire respondents were solicited to write on the back of the questionnaire any comments they wished to make on the Retreat Program and/or the Ranch facilities. Out of the 33 questionnaires received from the retreat participants, 12 had written additional comments. This makes a 36.7% return. Rather than attempting to summarize these materials, they will be quoted *in extenso* with the exception of one overly long and redundant set of comments which were edited to remove the redundancies. The questionnaires were anonymous. However, to keep count for computerization, these questionnaires were arbitrarily numbered from 01 to 33. Hence, each of the written responses is coded with this arbitrary computerization code number.

+

Questionnaire Comments

+

Retreatant No. 06:

A most rewarding weekend, academically [and] spiritually. Renewing faith--- Sharing in the comradery [sic] that is always present.

Retreatant No. 07:

Had a wonderful time [!]

Retreatant No. 09:

Food and Food Service[:]
For the future[,] you could consider hash browns on the breakfast menu.

Retreatant No. 10:

Why not have written music (a one line melody) along with the printed verse on the song sheets? It would facilitate learning and act as a cohesive instrument for the next day and days beyond. If you would ask me today what the melodies were, I'm at a loss to remember any, as I do not learn by rote. Now, I have no melody to bring back to my church.

Why separate the children? I would like to have them with us all the time for a family feeling.

Did we consider a few basic beliefs? For the children's sake--or history[?]

Did we take time out to consider nature or [take] a walk or star gaze[?] A little exercise would have been appreciated.

Have a suggestion box. Store hours [should be] posted.

Retreatant No. 11:

I would like to see next time that there will be a time that we can all ask questions and get an answer of what we like to know. All of us have many questions about the Bible.

Retreatant No. 14:

The weekend was wonderful. I'd like to suggest that perhaps [at] one meal we [would] be forced to mix and sit and get to know other people better. During mealtimes, we tend to sit in our familiar cliques.

I hope we continue to have discussion groups such as the "Adam and Eve" portion.

If possible, I'd like to see married couples [to be] able to room together.

I noticed that boys in the dormitory were up and playing at midnight. Perhaps a little more "policing" there.

My feelings for the weekend are positive. ---Wonderful spiritual experience!

Retreatant No. 15:

Spend less time on liturgy rehearsal and give some time to a different musical activity. New music read through, choral techniques, etc.

Retreatant No. 20:

The facilities and food service were excellent. It is always good to get together with the other choirs, and this is the perfect place to do it. Thank you for a great retreat.

Retreatant No. 21:

Everything improving greatly-----

Retreatant No. 27:

I think the overall purpose of the retreat needs to be clarified. Is this a retreat? Then why spend 2 hours of our time rehearsing the Liturgy? Is our performance on Sunday morning in need of such a thing? I would rather have that time used for meditation/quiet time (for example) which we didn't get this time, & which I think is useful during a retreat.

The above is just a small point. I don't think we need to rehearse the Liturgical music. Let's bring us some C[ongregation] P[articipation] B[ooklet]s & put them to good and practical use up here.

The workshop w/Dr. Counelis was excellent in content & in the way it was presented. It was the only time we got to discuss things together (which I think is the most important thing at the retreat). . . .

The retreat is one of the best events that our Choir Fed[eration] sponsors, & I will attend it every time I can. I think the overall program has always been very good. The Sunday morning Liturgy is always very moving, & unique. Let's also change the weekend to during Lent sometime, or any other weekend WHEN MORE CAN ATTEND.

Retreatant No. 31:

The choir retreat was a very positive experience for me as well as for all the people I spoke to. However, if I may make a suggestion, let us use another word for our get-together. It really is not a "retreat". . .perhaps we could call it a "Choral Sing." The word "retreat" may be intimidating." In addition, many choir members may take part in other retreats---Philoptochos, young adults, Board members, Sunday School, etc. What fun to get togetherat St. Nicholas Ranch for fellowship, expanding our horizons liturgically, musically, workshops, etc. but not under the guise of a retreat.

Retreatant No. 32:

1. We should incorporate the inaudible prayers from the Congregation Participation Booklet in the Liturgy.

2. We should encourage the use of an English liturgy (or at least more English).

3. We should make the youth choir retreat participants feel more involved in the liturgy (since we will try to make their retreat an annual event) by using the Zes Liturgy.